OCTOBER 15, 1960

THE UNITED CHURCH

OBSERVER

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PACIFIC SCHOOL
OF RELIGION

IN THIS ISSUE:

What every Christian should know about marriage

(A close look at The United Church's study of marriage and sex)

Letters

Slanted Picture

Dear Sir: . . . I am not sure that the lovely picture painted about the Saddle Lake and Goodfish charges and all the wonderful things that have happened gives perhaps the true slant. In the first place the churches in these reserves are in poor condition. The minister is not living on the field as he should be, but is about 30 or so miles away.

The housing situation on the reserves is poor. This is not our fault many will say, but what encouragement have we as a church given them to build better. On many of the reserves on the West Coast where the ministers live among the Indians, the conditions are better because they have encouraged the people to raise the standard of living.

Perhaps if you could obtain some pictures of some of the houses of Cape Mudge Village it would show you the difference. They also take great pride in their churches even if the M and M have had to help out some of them to keep them up. But not all of them in the past few years, I assure you.

I am not trying to discourage any of our men on the Indian fields, and I am not trying to have a rosy picture painted either. . . The North American Indian of today comes from a proud people and among them can be found some of the finest Christians that our church can wish for. I enjoy my work with them to the utmost.

Ashmont, Alta. James G. Wannop, Lay Supply.

Germany—Pro and Con

Dear Sir: May I congratulate Gordon Donaldson on his timely article "A Fifth Reich is Coming?" Germany holds the key to the peace of the world.

It is well known today, that there are hundreds of former Nazis in high positions in West Germany. Unless a solution is soon found to settle the differences between the East and the West, we will have World War III.

Canada can play a bigger role in this settlement. And all churches must take a more aggressive stand to work for peace. The United Church has the best record of any church in promoting peace and brotherhood. But there are many Canadians who are not satisfied, and would desire a more determined attitude in pointing out that peace or war is the most important issue today.

Fort William, Ont. Louis L. Peltier, Jr.

Dear Sir: Having read the very biased article concerning Germany, I wish to cancel my subscription to **The Observer** as of today. I am not interested in reading this kind of article in a "Church Magazine" and firmly believe this is not the right place for it.

We enjoyed **The Observer** very much and learned a lot about our fellow Canadians from it.

Edmonton, Alta. Mrs. Hans Haselhorst.

Dear Sir: The thought has often come to my mind, why the moderator and leaders in the affairs of The United Church of Canada have not set aside a Day of Prayer for peace among the nations of the world. Better still, why not have all Christian denominations throughout Canada join. These are desperate days and beyond the power of man to solve, but not beyond the power of our Almighty God if we are willing and ready to do His will to bring about a lasting peace.

The article by Gordon Donaldson entitled "A Fifth Reich is Coming?" will bring great fear to the hearts of people in European countries and throughout the whole wide world. It surprised me that such writing should appear in our church paper. It certainly will not help the cause of universal peace. . .

Victoria, B.C. E. R. Patrick.

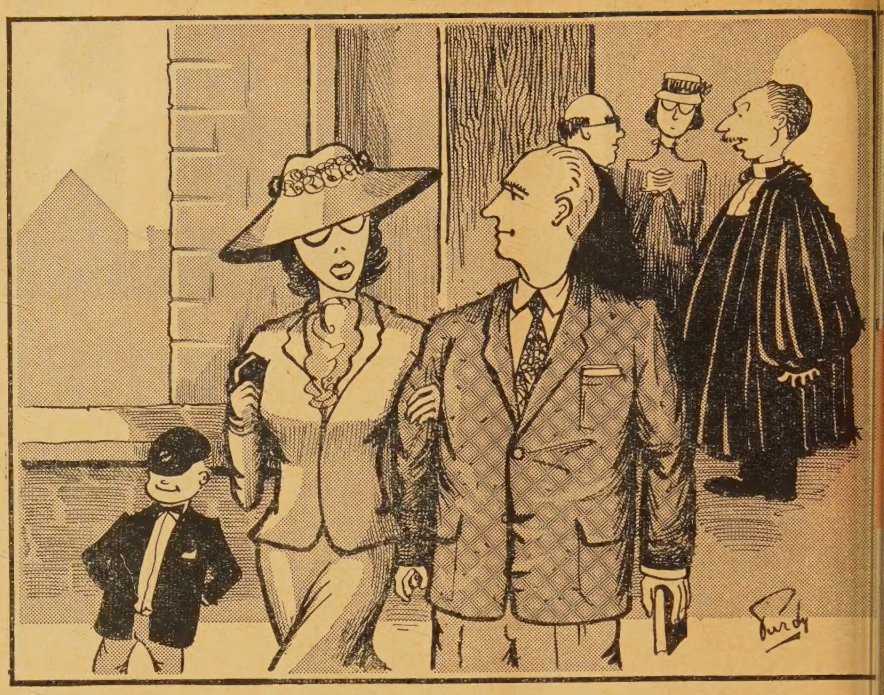
Dear Sir: I am greatly disturbed by Gordon Donaldson's article: A Fifth Reich is Coming?

Its contents exhibit sensationalistic tendencies not quite conforming to the truth.

The publication of this type of article, with its tendency towards racial discrimination, may have detrimental repercussions on new Canadians and their families. Since 1950, 230,000 have emigrated from Germany to Canada, half of this number being in Ontario, 80,000 alone in Toronto. . .

In my opinion politics should not concern the church; it is not our task to sow hate, but to practise Christian love with our fellow members.

Welland, Ont. J. M. Heberling.



"If the sermons don't improve, I will volunteer to help in the nursery!"

Wants Old Book

Dear Sir: I would be interested to know whether any **Observer** readers would have a copy of "The Sunday School Harp," an old hymn book used in Methodist Sunday Schools about 1870. It may be that someone will have a copy among old music or books, and if so, I would very much like t know. Or perhaps someone may kno the whereabouts of a copy? This boo was used in the Methodist Missions i the West.

Rev. J. E. Nix,
Chairman, Alberta Conferenc Archives Committee.

Hillhurst United Church,
Calgary, Alta.

Knox Correction

Dear Sir: May I venture to point o a slight error in Principal Johnston excellent article on John Knox, name in the identification of the Regent Mora with the courtier known as the "Bonn Earl of Moray."

The Regent Moray, half-brother Queen Mary, was assassinated in 1570 b a member of the Hamilton clan, an John Knox was present at the Ear funeral.

The "Bonnie Earl of Moray," 20 yea later was a courtier at the court of Jam VI and was killed in 1592 by the Earl Huntley. John Knox had died in 1572.

Your many readers are indebted Principal Johnston for a very interesti and informative article.

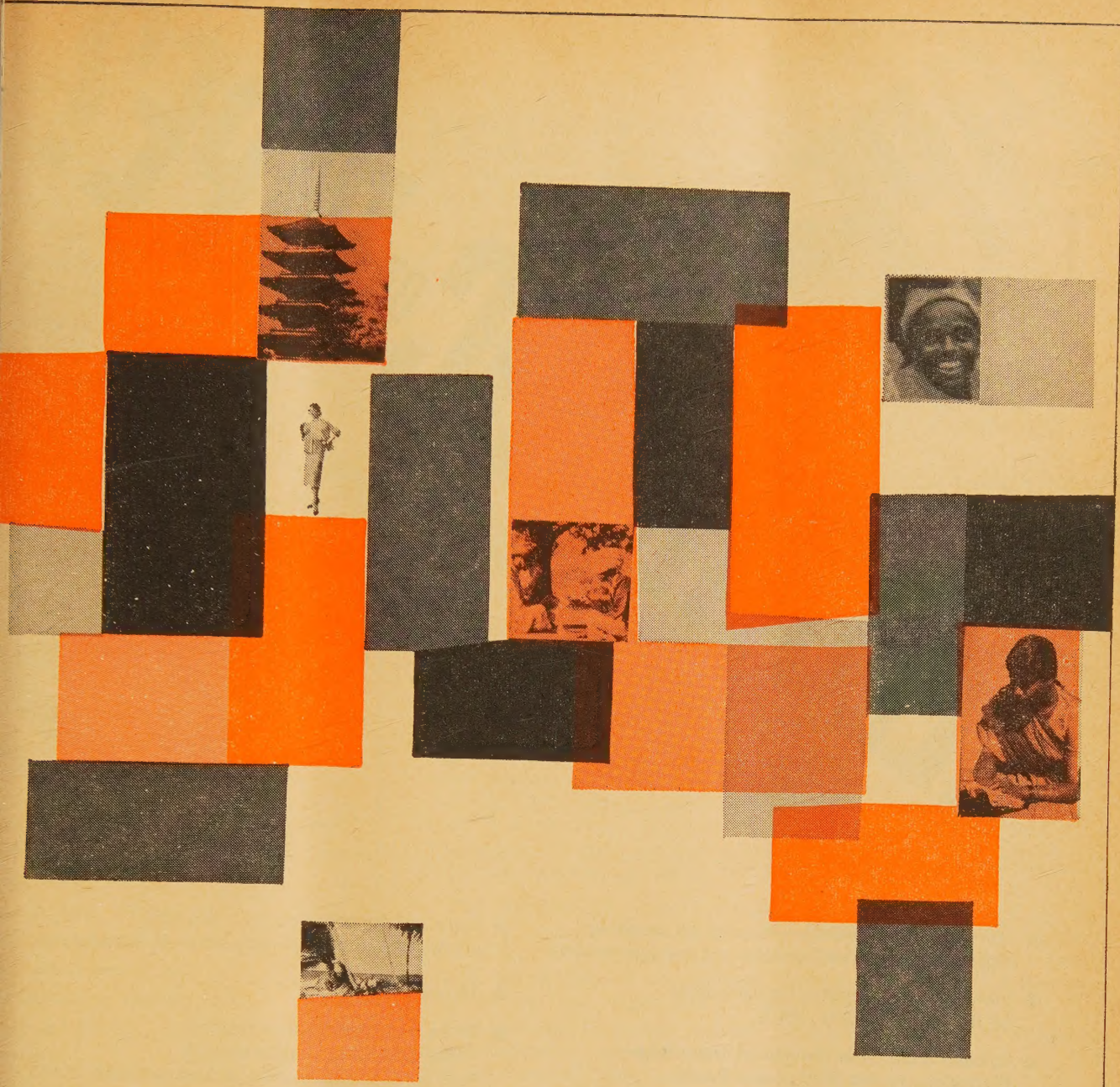
Kingston, Ont. H. A. Ken

Thrown Back Again

Dear Sir: After so much study the Old Testament, I had the joyo privilege of teaching an adult class fro the New Testament lessons for Apr May and June of United Church S. publications, only to be thrown ba again to the old prophecies, while w are living in the fulfilment.

I wonder how many others wou prefer to study the New Testame which is much more simple in eve way.

Belwood, Ont. Elva M. Brow



Where do you fit in?

The opportunities that lie before the Christian Church and its overseas missions are almost unlimited. Ministers, Doctors, Nurses, Teachers, Agriculturalists, Evangelists are needed by The Board of Overseas Missions, and The Woman's Missionary Society for Angola, Hong Kong, India, Trinidad, Japan, Korea and in Northern Rhodesia.

The Interboard Committee on Recruiting for Church Vocations 85 St. Clair Ave. East, Toronto 7, Ontario.

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THE UNITED CHURCH
OBSERVER

OCTOBER 15, 1960

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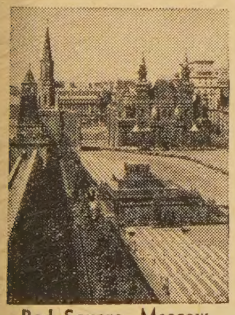


Red Square, Moscow

IN THE NEXT ISSUE

Voices from Behind the Curtain
A. C. Forrest interviews Prominent Churchmen

The Best of Purdy
CARTOON FEATURE

Observations

IN THE LAST TWO ISSUES we reminded readers that usually at General Council some story from the periphery gets caught up by the press and given publicity beyond its importance. This year as far as we can learn, this did not happen, for the first time in many councils.

The great newspapers of Canada and other services were well represented by good reporters. The United Church's press services did an excellent job, and the agenda was so planned that although commissioners grew restive during the first few days with numerous reports and little time for debate, the council was well supplied with solid matter and the press was not led down side trails by priority given to frills on the fringe.

AN OBSERVER listening and looking noted three things about the 19th General Council. Younger men played a very important part in deliberations. More women were present than before. There seemed to be greater numbers attending their first council.

WE HAVE NEVER SEEN an agenda with reports so carefully prepared. "Any one of them would do for a PhD thesis," one professor said. It's the careless word, the ambiguous resolution, the not-quite-thought-out suggestion, the slightly unbalanced comment, that usually throws a council into its most vigorous debate. For the first five days this was a speech-making rather than a debating council. Final days were too rushed, and commissioners said so.

THERE HAVE BEEN FLASHIER and perhaps more talented councils. The 19th seemed sober and responsible. On one occasion we shuddered at the obvious inconsistencies in a rather woolly sessional committee list of recommendations. But the council without much discussion went right through it and sorted it out item by item and produced a balanced report.

IT WAS SOMETHING OF A SHOCK to see in the agenda of the General Council that one of the tasks of the Vacancies Committee during the next two years would be to nominate successors to Dr. Victor Mooney, church treasurer, and Dr. J. R. Mutchmor, E and SS secretary. Both retire June 30, 1963. What a change that will make, and what a loss it will be for the United Church when compulsory retirement age forces their resignations!

THE BEAUTIFUL JUBILEE AUDITORIUM was packed to the third gallery gods, and the Edmonton massed choir was ready to take their places at the back of the great stage. The moderator, and the secretary of the General Council, the president of the conference, were all prepared to take their parts in leading the great congregation in Sunday evening worship.

Commissioners to Council and their friends flowed over into other parts of the auditorium well-wired with sound speakers. The parking lots were filled and many who were unable to find seats were beginning to drive away in disappointment. Suddenly the Reverend Robert Morris dashed for an exit, commandeered a motorcycle policeman escort and spurted away in the direction of Metropolitan Church. In a few minutes he and the policeman were back in time for the service to begin. It was the first time in memory that Edmonton police provided a fast emergency escort to get a Bible. For more on Council see p. 7 and p. 14.

* * * *

• WE WAITED PATIENTLY in a Russian queue for a taxi that finally came. A pushy type broke line and climbed in, and a noisy argument and tussle ensued. "Doesn't that make you angry?" we asked our companions, a Ukrainian Baptist church worker and an unbelieving Russian guide. "I'm a Christian so I can't quarrel," the Baptist smiled. "I'm not, but I don't quarrel either," the guide interjected. Then she asked, "Tell me, do you really see any difference in the character of Christians and non-Christians?" The Baptist said he certainly did, and we evaded the question. For quotes from young Russians turn to p. 13.

* * * *

THE FIRST WOMAN ever to conduct devotions at General Council was Commissioner Phyllis Sykes of Port Carling, Ont. Vacationers who spend their summers in that pretty Muskoka town say she often preaches better than men, too. For more about women ministers (and Miss Sykes is a Deaconess) see editorials.

Editorial

Could be a Mission Congo

WHILE Canadian Christians last month followed events in the Congo with intense interest, and prayed that the United Nations, on which so many have built their hopes, would survive the Khrushchov attack, others saw parallels in the world mission.

Dr. Robert McClure, Canada's famous medical missionary, home on leave from Ratlam, India, warned that there is still a tremendous work to be done by the churches overseas. If missionaries pull out too soon, or fail to provide the funds the young churches need, the church could have its Congo, too.

It is popular and easy, and perhaps true, to say that the Belgians left the Congo too soon. But such criticism is irrelevant. When Africans believe they are ready to run things themselves, the Europeans have to go. Fortunately Ghana and now Nigeria have been more patient.

The real criticism of the Belgians was that they did not prepare the Congolese better. In many ways the Belgians were good colonists. They developed the economic and industrial life of the nation. And on the race and colour front Africans in the Congo endured less discrimination than in British colonies nearby.

But the Belgians did not educate Africans sufficiently or prepare them politically for self-government. This the British do better.

Mission work overseas has been paralleling political development. The great emphasis is helping the indigenous churches help themselves. Missionaries must step down from positions of leadership and prestige as quickly as a native Christian can be prepared to assume responsibility. In certain countries missionaries may be expelled.

Naturally some missionaries are more sensitive to this than others. Some may be too hasty. Others hang on too long.

Much of the modern emphasis in the United Church has been on handing over; even if the native Christian blunders at first, still hand over. Dr. McClure warns against haste and neglect.

It seems obvious that in the midst of changing Christian emphases, and in the face of surging revolutions, the church needs to do two things. It should continue to provide support and leadership where it is desired and needed; and to work like mad to find top-flight missionaries, full of brains, training, understanding, zeal and Christian humility, to help the indigenous churches and evangelize the non-Christian peoples, while there is still time.

WOMEN MINISTERS—A GOOD RECORD

THE United Church of Canada was one of the first great Christian churches to ordain women. The first woman ordinand, Miss Lydia Gruchy (now Dr. Gruchy), who felt called to take the place of her deceased brother 24 years ago, still serves the church on a three-point, 183-member rural charge at Neville, Sask.

Since 1936, 48 more women have been ordained; the top year was 1950, when five entered the ministry.

There was long and bitter opposition before the General Council decided to take the step; the fear wasn't so much whether a woman with a clerical collar could take the place of a man, but what would happen to her ordination vows if she fell in love and got married.

Men in the church worried. "How could a woman give herself wholly to the ministry and at the same time devote herself to a husband and family?" they asked.

Eleven of the 49 have married. Two are abroad with missionary husbands; two have resigned; five have been left without appointment; one is on leave of absence with her minister husband doing post-graduate study; one serves a three-point charge while her minister husband works at church headquarters. Marriage has created situations, but not many. Proportionately, marriage probably hasn't created any more difficulty for women ministers than unsympathetic or sick wives have created for men.

Of the others, 15 serve pastoral charges; five are assistant ministers; seven serve under the WMS, and one works for the Home Mission Board; the most recently ordained is a hospital chaplain.

Several serve on multiple-point rural charges; one has seven little churches on her Alberta field; another serves ten.

A quick survey of the record and the work being done indicates that they do as good a job as the men —sometimes better. It is often a hard and lonely life but it has its rich rewards. The United Church is grateful for their services, and should be grateful to the General Council and its leaders who had enough vision to decide that women should be ordained. Churches still arguing about whether or not they should ordain women, may take note.

* * * *

If the women of the United Church aren't careful they may do a great disservice to literature—and editorial writers. For decades church editors and ministers' wives and children, turned writer, have enlivened otherwise dull editorials and biographies with highlights of living in a parsonage furnished and decorated by the local Ladies' Aid. Now the Dominion Council of the WA has asked the Executive of General Council to review the whole policy of providing "a free, adequately furnished manse . . ." for the minister.

OBSERVER
OCTOBER 15, 1960

An Editorial Review

Sweat But No Tears

THE new moderator, the Right Reverend Hugh Alexander McLeod, announced the closing hymn, "All Hail the Power of Jesus' Name." For just a moment there was hesitation, for no organist was present at the final business session of the General Council. Then at one side of the church, voices started up with *Coronation*, and at the other they burst forth singing the old words to tune *Miles Lane*. After a bar or two they were all together.

Many sang through the five verses without bothering to open their hymnaries. For there is no hymn a United congregation will sing with more feeling; and there are few congregations which excel a United Church General Council. And the great, wide McDougall Church, Edmonton, with its central pulpit and encircling galleries, is a singing church.

Among those who held up their heads and sang with feeling were many who would go back to the lonely places and small churches. Others had come from Africa, Asia and the West Indies. Half were ministers, half lay people; a good many more than usual were women.

The hymn ended, the moderator gave the benediction and the 19th General Council which opened with communion, ended with praise. For better or for worse, the most significant and revolutionary council since June 10, 1925, had become history.

Most Revolutionary

There have been more colourful, more exciting, more inspiring, more argumentative councils. But the 19th heard from more commissions, made more major decisions to reorganize its work, and council expressed itself more definitely and unanimously on issues which divide the nation and the world than any council had ever done.

Just before the council ended, Dr. Ernest E. Long, secretary of the council, was thanked by the new moderator, and given a standing ovation. Dr. McLeod, who after college graduation 40 years ago, had gone west "for two years," and remained for his entire ministry, will now return for a two years finale to give his full time to being moderator.

The Big Change

The most revolutionary changes were made in reorganization of the women's work of the church and the setting up of new boards to administer mission work.

In the reorganization, the Woman's Missionary Society and the Woman's Association disappear. And a new Board of Women will come into being 15 months hence.

The WMS, WA, Women's Federations and any other women's organizations in the local church will be replaced by one new organization designed to embrace all women of the United Church. This will require reorganization up through presbytery and conference levels.

At the national or headquarters level, home and overseas mission work presently under the WMS will not be administered by the new Board of Women.

Two new boards will be set up to administer all home and overseas work (for men and women). They will be called Board of Home Missions (the commission recommended "National", but the council preferred the old title) and Board of World Mission. Both men and women will sit on these boards, and there will be women executive secretaries as well as men.

Tremendous preparatory study and work have been done by the three commissions during the past four years. There is still much work to be done, and it is natural there will be many misgivings about the future.

Sweat But No Tears

When the council had finished asking questions and listening to recommendations and explanations without voicing much criticism, Dr. Long said, "I am sure many commissioners feel as I do. I'm not certain whether to bow my head in fear and anxiety or raise my voice in the doxology." Then he went on to express what was in the mind of all, that whatever be the doubts or concerns, the church must now get on with the job.

There seems little doubt, judging from reports from overseas, that it will be better for the missionaries from The United Church of Canada to be responsible to one board. In the past, with some under the WMS, others under the OMB, and some under both, there was confusion in dealing with native churches and councils.

The major fears come from local churches. No one can look at the work being done by the Woman's Missionary Society auxiliaries in the local church, where moneys have been raised through freewill offerings, and missionary education has been promoted in auxiliaries, mission circles, bands, CGIT, right down to baby bands, without fear that some of this enthusiasm and good work will be dissipated.

The conviction is that women should not be divided at the local level between those who do practical things to help the local church, and those who study and give for the world church.

We think it not improper to prophesy that in the years ahead the change-over at the national and administrative level will take place through sweat but without tears. We hope that at the local level there will be no loss and much gain.

Desperate Shortage

Without doubt the most discouraging —in some ways frightening report—at council was that from the Inter-Board Committee on Recruiting.

Most reports on practical matters were encouraging. Boards and committees almost without exception see many opportunities for service for Christ in our time, and are ready to press forward in confidence. But to do what they know should be done, requires more men and more money.

As far as men are concerned, they

(*Over*)

aren't available. And while many suggestions for bolstering departments by adding new personnel to staffs were made, the council resisted most of them. For usually when a new secretary is appointed — despite all the suggestions for using laymen—another minister is taken out of the pastorate.

The man-power situation in the United Church could become desperate. Numbers of recruits for the ministry during the past three years have declined from 185 to 166 to 120. And 1960 does not look promising.

The encouraging thing about it is that the need is being fairly faced by Dr. H. W. Vaughan and his committee, and the council has provided full-time staff and adequate funds to push recruitment through the church.

On the financial front, the increasing needs and opportunities for the church in higher education dramatized the appeal for more financial support from the M and M givings. In explaining such needs, it was pointed out that there were increasing needs elsewhere, especially in overseas work. It was decided unanimously to set up a commission to study the division of the M and M funds, and make recommendations to the Board of Finance.

Length and Depth

It seemed to THE OBSERVER that in addition to the above the reports on Christian marriage, temperance, Christian faith, capital punishment were council highlights.

Perhaps most significant was the negligible discussion and opposition these reports evoked. "They did their homework too well," was a rather wry and grudging compliment.

The best way to stir up discussion in a council is to bring in a carelessly prepared report. The 19th Council set a new standard in length and depth of commission and committee reports.

In this issue we publish a summary of the first. It has been recommended for study by the church and will be published at greater length in due course. It seems to us a significant comment on the United Church that, in the light of the controversy in the world church, the General Council should accept almost unanimously and without protest, strong recommendations on birth control.

THE OBSERVER plans to publish later a series of articles on the findings of the committee on faith.

The commission on temperance gave a good report, more surprising we believe to those outside the church than within. There was nothing much new about it. It recognizes that there are Christians who abstain, and those who drink moderately, and says they should be tolerant in their judgment of each other; it advocates voluntary total abstinence as the best policy, says promotion of liquor through advertising is bad, and reconfirms its conviction that manufacture and sale should be nationalized.

Although it is a good report, there was something rather sad about it all. We heard no shrill old-fashioned voice shouting that everything about beverage alcohol is evil, and Christians should have no truck with it, at the peril of their salvation. The United Church seems to have become big, responsible and mature.

Capital Punishment

While the nation, Parliament and Cabinet, and most other churches are still sharply divided on the issue of capital punishment, if one may judge by this council the United Church has come a long way. Six years ago the council divided right down the middle. Some five years ago, the Board of Evangelism and Social Service, speaking for the United Church, urged that the Royal Commission studying the matter recommend that capital punishment be retained. Four years ago, the council moved to request the government to abolish it, and asked the church to set up a commission to study alternatives.

The committee again did its work well, and sought expert counsel. It recommended that the alternative be statutory life imprisonment, but that diagnosis and treatment should become a substitute for sentencing and punishment, and the hope of release should always be held out for every convicted person; that no one should be released from care as long as his detention was necessary for the protection of society and his own reformation.

This, every knowledgeable person will realize, cuts very deep at our whole system of sentencing based on the idea of punishment.

It passed without expressed opposition.

International Affairs

The report of the international affairs committee was conservative, for it is a committee that meets often, does a great deal of study and on it is represented just about every shade of opinion. Consequently its reports are middle-of-the-road.

Its recommendations did not pass without considerable opposition. On one side are those who disagree with suggestions that Red China be recognized and admitted to the UN. But that has passed so many times now, there is no longer real opposition.

There is a substantial number in the United Church — more ministers than laymen we believe—who would like to see Canada withdraw from NATO and other commitments, and attempt to set an example to the world by disarming unilaterally. And there were suggestions that Canada put all its guns on one carrier, namely the UN police force.

The old voice of classical pacifism was not raised. Pacifists put their complete trust in God. Modern pacifists trust God and the UN. Officially the United Church trusts God, the UN, and maintaining with others a nuclear stockpile as a threatened deterrent to potential aggressors.

Judging by the speeches and far from unanimous support for the international affairs recommendations, the chief support for unilateral action comes from the younger clergy. While the church may not agree it respects their viewpoint and cherishes the right to have it expressed. ●

A newspaper comments on

General Council

Acceptance of new doctrines on alcoholism, sexual conduct and penology by the General Council of The United Church of Canada reaffirms that religion, like language or law, is a living thing.

Long a leader in the prohibition movement in Canada, the United Church now recognizes that a man may be a moderate drinker and still conform to the concept of the Christian man. This implies no relaxation in its struggle against alcoholism, but recognizes what many of its members have accepted before, that a man may drink in moderation without harm to himself or society.

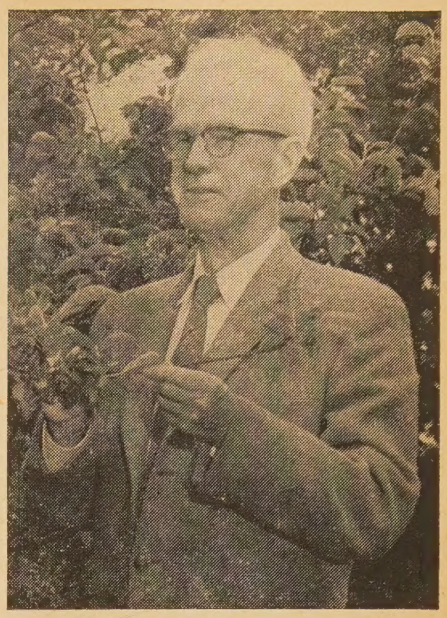
The report on sexual behaviour accepted by the council condones birth control when the means is acceptable to both husband and wife. It also approves artificial insemination where the donor is the husband, and therapeutic abortions when pregnancy endangers the life of the mother.

Most radical departure from presently accepted norms is in the field of penology. The United Church now advocates complete abolition of prisons and substitution of treatment in clinics. Courts would determine only guilt or innocence, the time of treatment to be a matter for the National Parole Board under wider powers than it has now. Perhaps a generation ago this would have been regarded as an unrealistic theory, but it may be the logical end of the present trend to treatment instead of punishment for criminals.

Leadership, in religion as in other matters of human activity, must be close to the people it leads. The new doctrines of the United Church adapt to the pace and pressures of modern living and to new horizons opened by science, such as psychiatric treatment of criminals.

—Editorial in
The Toronto Telegram

The Maritimes' Bill Godfrey



Three provinces know him as a modern circuit rider who has travelled 480,000 miles making his moves on the church checkerboard

By KENNETH BAGNELL

THERE are three provinces in Canada which form one parish. They begin inland at the rugged rim of Quebec's Gaspé, climb the high timberlands, amble along the Bay of Fundy, dip into fertile valleys, stretch across lonesome marshes, and slide into the Atlantic.

To Canada they are the Maritimes, but to one man—William Stephen Godfrey, 70—they have been the pastorate he cared for through 24 years. This summer, ruddy faced Bill Godfrey stepped down as senior man among a group of United Church ministers who comb the church from Greenspond, Nfld., (pop. 784) to Greenwood, B.C. (pop. 815). They are the church's "circuit riders" and carry the title "Superintendent of Home Missions."

Doctor of Divinity (and Laws) Godfrey has been a member of the group of 14 hand-picked men for half his 50 years in the ministry.

He figures he's spent seven months out of every 12 away from home, and logged about 20,000 miles per year on his motor jaunts through New Brunswick, Nova Scotia and Prince Edward Island. Tallied up for his 24 years as Superintendent, that means he's travelled steadily for 14 years, and driven 480,000 miles. His purpose: checking out-of-the-way churches, casting an eye toward students on summer fields, looking into charges that overlap, arranging financial help "from Toronto," and throwing a ready glance toward bulging suburbs where congregations blossom.

Dr. Godfrey can call 350 preachers, and often their wives, by their first names, and seldom forgets the children. "I never have any trouble if I remember where they come from."

Jack of all trades

The job of Superintendent of Missions calls for a many-sided man. He's usually business minded (for alloting financial grants), public relations wise (for tactful changing of charges that overlap), a youth counsellor (for coaching student ministers on their first fields), and a preacher who knows how (he's probably in a pulpit every Sunday). In addition, he's often a top-notch "church lawyer" who can sort out the tangles which others can't.

Each superintendent's territory has projects peculiarly its own. In the largely rural Maritimes, Bill Godfrey set "Rural Conferences" in motion a few years ago to get at the problems of dwindling farm areas.

The superintendents go to Toronto for meetings of the Home Mission Board each spring, just at NHL playoff time, which pleases "Bill" Godfrey. Last year a woman visitor heard the annual reports and commented, "If I had to decide who knows Canada best, the superintendents would get my vote."

When the Maritime Conference backed Dr. Godfrey for the job in 1936, he inherited two positions: Superintendent of Home Missions *plus* field secretary of Christian Education. In 1946 a full time C.E. secretary was again appointed. With all the demands of the 24 years, Bill Godfrey never missed an appointment through illness.

He'd never quit

At 70, the white-thatched gardener—he loves flowers but dislikes motors—is a package of hard driving energy that can outpace the average young ordinand. His friends say he would never lay down the superintendent's job if the regulations of the church would permit him to stay on. Once in a while, his unrelenting determination smashed into opposition, but those who know him say he never quits. Many a time he had to differ with a presbytery or tangle with a session. And a young theolog still remembers one of Godfrey's forthright letters received when he neglected to send in his monthly mission field reports. It read: "Look, boy—pull up your socks!"

"But," says the superintendent, "if you really get angry and stay that way, you're beaten. I've gone to many a meeting with a proposition and been turned down. I would accept the decision as gracefully as I could, but with the grim determination that I'd be back. Nine times out of ten, the men would swing around the second time. If I had blown up the first trip, I'd never have won."

People who know him say he didn't lose often. A few still remember the tough issues he faced when he took over the reins. Many of the rolling hills of the Maritimes were dotted with a Presbyterian church a stone's throw from a Methodist. Since both had entered Union, it was evident that one should go. But sentiment could be fierce.

Once, in Nova Scotia, he sat up until 4 a.m., talking with a staunch farmer who wouldn't give an inch towards Godfrey's plan. Finally both men decided to lay it before the people. The next night, all clustered around the wood stove in the former Methodist church. They listened to Godfrey; they listened to the farmer. And they sided with Godfrey. "That

(*Over*)

farmer is gone, now," says he, "but we were the best of friends before and after."

Few people were ever in doubt over what Dr. Godfrey meant or where he stood. Once a couple of ruffled ladies came knocking on his door and with bated breath, one said, "Our minister is taking out girls."

Shot back Godfrey with typical frankness: "Lady, I'd worry if he wasn't."

But another softer side shows itself in strange places. Once a minister in the midst of the depression found himself in financial stress. Today he recalls "Bill Godfrey came along, and he sat at one end of the kitchen table and I at the other. Before he left he insisted I take a cheque. I thought it was from some mission fund, but discovered later it was his own money."

Despite the depression years, Bill Godfrey kept insisting that the future was big. Making his retiring speech in the new United Church House at Toronto this year, he put his finger on part of the bigness. "In 1936, the Board of Home Missions had a budget of a half million dollars," he said. "Now with church extension so bulging, that has swelled to two million."

The first door

But the church extension that causes Dr. Godfrey's face to brighten, also opens up problems. New churches mean new ministers. Where will they come from? Many come from Godfrey's Maritimes. In fact, although the Maritimes has only a tenth of the United Church's membership, it turns out a fifth of the preachers. This big job is probably one reason he often discusses his own early decision for the ministry. "Now when I speak to boys who are uncertain about the ministry, I always say it's the first door you have to push open with all your might. Then things move."

Bill Godfrey pushed his "first door" open at his home in Chatham, N.B., an unassuming town snuggled along the shores of the Miramichi river. His home life and his Scottish mother's great ambition for her family of six boys and one girl were the big factors in his decision. "I can see that day as clearly as ever," he muses.

Along the way to university, Bill worked a few nights a week at the local telegraph office. While he sat awaiting calls, he studied the Greek verbs. When he came up against university Greek he breezed through.

He made a name for himself in athletics at Mount Allison. In 1914 the hockey team won the Maritime Intercollegiate championship and the captain scored over half the season's goals. His name: Bill Godfrey. In football he excelled and once in Truro, N.S., he won the Maritime championship for Mt. A, by scoring the only try of the game. Next year he did the same, but minutes before the game ended, one of the opposing Acadia University Axemen, slid in a heap toward the Mt. A line. The referee said, "no score," but Godfrey knew differently. "He was over," he confessed, "our weight just pulled him back." And Mount A lost the game and the title.

His greatest contribution

When he was minister in Campbellton, N.B., he led a hockey team to the Maritime senior finals. They lost to Truro Bearcats, who went on to the Dominion playoffs. He doesn't talk much about it, but when he does he says, "I guess my greatest contribution was a Christian example. There was no drinking whatsoever and no objectionable language. In Campbellton, if anyone came in the dressing room swearing, I didn't have to say a word. Somebody else did."

But it wasn't just on athletics that young Bill Godfrey learned to concentrate. Back in his freshmen year, he sat behind a teenage girl at a class meeting. When the business lagged, he concentrated on her. He still does. The girl—Clementina Moore Pickard—was from an old Mount Allison family. Her grandfather was the first professor of mathematics and her granduncle, the first president. They married one glistening, bright December afternoon in 1916. And the three children who came along—Mary of Shawinigan Falls, Jean of Calgary, and Bill of Uranium City, all became Mount A graduates. Says one of their intimates: "The Godfreys aren't just married to each other; they're married to Mount Allison."

But regardless of devotion to Mount A, it is devotion to each other that a lot of people notice. Bothersome eyesight for Dr. Godfrey a few years ago meant "Clem" took over his typing. Innumerable ministers passing through town meant innumerable cups of Clementina's coffee. Hundreds of functions, from university receptions to church suppers, meant hundreds of hands which Clementina shook. And it is all done with Bill, for Bill and like Bill.

Today they live a few minutes' drive from the university campus in the tidy town of Sackville, N.B. (pop. 3,200),

(*Continued on page* 24)

Dr. Godfrey at dedication of new church hall at tiny community of Millerton, N.B. . . .

. . . and receiving degree of LL.D. from President Flemington at Mount Allison University, Sackville, N.B.

Christians and Marriage

A close look at the United Church's study of marriage and sex

FOUR years ago the United Church set up a commission on Christian marriage and divorce. Last month the report was received by the General Council and commended for study.

The following is a summary of the Commission's findings. It has not yet studied divorce, but has been authorized to continue.

Christians believe that the unity of every husband and wife is of God's creation, and that from him come the love and grace which enables men and women to grow together in their comradeship, the power to beget children, and the abilities which enable parents to fulfil their responsibilities towards their children and in society.

An Intimate Union

Marriage is an intimate personal union to which a man and woman consent, consummated in sexual intercourse, and perfected in a life-long partnership of mutual love. Marriage is also a social institution recognized and regulated by the laws and customs which a society develops in order to safeguard its own continuity and welfare.

A Christian marriage is one in which husband and wife have publicly covenanted together with God, as they know him through Jesus Christ, in wholehearted and sincere devotion to him as well as to each other, to the end that they may live in unity throughout life by the help of his love and grace.

Purposes of Marriage

In marriage, three purposes are fulfilled for the welfare of the individuals concerned and of society:

Partnership of a man and a woman is perfected as they live together so as to enjoy and complement each other in mutual comfort, help and love. (Mark 10: 7, 8.)

Procreation continues the creative activity of God and fulfils the spiritual and physical impulses of the sexual nature of a husband and wife in the begetting of children. (Gen. 1: 28.)

Parental responsibility is best fulfilled, and family life is enriched as both parents share in the care and upbringing of their children as a divine vocation. (Eph. 6: 1, 4.)

Sex in Marriage

Sex is holy because it is the creation and gift of God. Man and woman are created to complement each other biologically and otherwise, and to share together in God's continuing creative activity by their association in all forms of thought and life, as well as in procreation.

Every sexual union of a man and a woman involves more than merely physical contact. The psychic and spiritual factors in sexual intercourse have significant social and personal consequences. Mutually acceptable sexual intercourse within marriage is an act of spiritual as well as physical communication and a means of growth towards the "one flesh" relationship by which the scriptures describe marriage.

Pre-marital chastity, and fidelity within marriage, are necessary for both men and women in order to assure healthy and wholesome family life and social order. Promiscuity and adultery not only undermine the social order but corrode the personal relationships and spiritual integrity of those who resort to these sexual self-indulgences.

Lust is the selfish desire for sexual gratification which disintegrates and destroys personality and prevents the realization of the wholesome and creative relationships of sex. According to Jesus, whosoever looks on another with lust commits adultery in the heart. Even within marriage to impose one's desire for sexual satisfaction upon another against their will is transgression and sin.

Responsible Parenthood

Procreation is a gift of God. It is the power to share the creative process by which he brings a child to birth. This is a normal expectation, through the consummation of sexual union in marriage, although some couples may be denied parenthood through physical disability or other causes.

A husband and wife who plan for parenthood, in accordance with their Christian conscience and their ability to provide for the welfare of their children, exercise responsible parenthood. Responsible parenthood is not merely "birth control" to prevent parenthood. It is thoughtful and conscientious use of knowledge to provide that children are brought into the world at such times and in such spacing as promise the greatest good for the whole family and for society.

Birth Control

Responsible parenthood implies conception control in ways that are medically approved and mutually acceptable to husband and wife in the light of their common responsibility to each other, to their family, to society, and to God. This requires self restraint in sexual relations and may involve the use of contraceptives in accordance with these considerations.

Conception of children without regard to the ability to care for them, or without consideration of the claims of future generations, is irresponsible parenthood and may be as sinful as is the limitation of children for purely selfish reasons.

Abortion

Therapeutic abortion may sometimes be necessary to preserve a woman's health or life. It cannot be condoned as a means of family limitation or spacing of children because it involves the destruction of a potential life. In cases of hereditary physical or mental defects, or where pregnancy would seriously endanger a woman's life, there is no moral argument against voluntary sterilization of a husband or wife provided both agree and act on competent medical advice.

Artificial Insemination

Artificial insemination by a husband may be acceptable where both husband and wife agree and where normal impregnation is impossible. Artificial insemination by a donor other than the husband poses too many problems to be morally acceptable.

Adoption

A couple who are unable to have children in the normal manner should be encouraged to have a family by adoption. This may be a means of bless-

(*Over*)

Marriage in Canada Facts and Figures

- 65.6% of Canada's 5,743,800 males are married; 30.7% are single; 3.7% widowed or divorced.
- 66.5% of Canada's 5,621,900 females are married; 23.3% are single; 10.2% widowed or divorced.
- There were 131,526 marriages in 1958.
- 91% of marriages were between persons not previously married.
- 72% of marriages were between persons of the same religion.
- 18.5% of grooms and 19.2% of brides were members of the United Church.
- 62% of weddings in United Churches were between members of the same denomination.
- Average age of grooms was 26 years.
- Average age of brides was 23.2 years.
- 15.6% of grooms were between 15 and 24 years of age.
- 33.9% of brides were between 15 and 24 years of age.
- There were 117 brides over the age of 75 years.
- There were 386 grooms over the age of 75 years, 104 of them over 80.
- There were 4,470 civil marriages in Canada in 1959. 11.5% of all marriages in British Columbia were civil marriages. There is no provision for civil marriage in Quebec, New Brunswick, Nova Scotia and Prince Edward Island.
- There were 6,222 divorces in Canada in 1959. A decrease of 57 over the previous year.
- 65% of all divorces were granted in Ontario and British Columbia.
- The 1959 divorce rate of 35.7 per 100,000 population was the lowest in recent years. In 1947 the divorce rate was 65.6 per 100,000 population, with a total of 8,213 divorces.

ing for husband and wife as well as for children who would otherwise be denied the tender loving care of a home where they are wanted.

Education for Christian Marriage

The primary responsibility for education in a Christian understanding of sex, marriage and family life is in the hands of parents. Christian parents will convey to their children the conviction that sex is a gift of God that is wholly good in itself though, like other good gifts of God's creation, it may be so used and abused as to cause personal harm and social evil.

Parents, ministers, youth leaders and others related to the Christian education programme of the church should cooperate in providing adequate education in the Christian understanding of sex, marriage and parenthood for children, youth and adults, through the programmes of the church.

Schools for Brides and Grooms

Special attention should be given to the preparation of young people for Christian marriage and parenthood through schools for brides and grooms, personal consultations and suitable literature recommended and provided by the church.

Mixed Marriages

Young people, their leaders and parents should be acquainted with the special problems that face a couple who enter into an inter-social or inter-faith marriage.

Numerically, the Protestant - Roman Catholic mixed marriage presents the greatest problem in Canada. It is important that young people understand precisely the promises required by the Roman Catholic Church, promises exacted from both the Roman Catholic and Protestant parties to every mixed marriage solemnized by a priest. These are (1) The non-Roman Catholic party promises to leave entire freedom to the consort for the practice of Roman Catholicism. (2) Both parties oblige themselves to have all children that may be born baptized and brought up as Roman Catholics; the death of the Roman Catholic partner not terminating this obligation for the survivor. (3) Both parties promise that there will be no religious marriage ceremony other than the Roman Catholic.

Engaged couples who are planning to enter into mixed marriages should receive special attention from the minister to help them face realistically their potential areas of conflict. This attention might include directing the couple to a married couple who have experience in a mixed marriage and who can give first hand guidance based on their own experience.

Marriage Vows

It is important that every minister provide adequate opportunity for personal consultation with couples who intend to be married in order to satisfy himself that they understand the meaning and responsibility of the vows they will be asked to take and the religious significance of the Christian *Order for the Solemnization of Matrimony.*

The Solemnization of Matrimony

The Christian *Order for the Solemnization of Matrimony* is an act of common worship that includes a mutual covenant made in the presence of God and of witnesses. It binds the couple to live together in all the circumstances of life, and provides for the blessing of the church on their marriage.

Civil Marriage

Civil marriage should be available to those who cannot accept a religious or Christian marriage commitment. This should be recognized to be as fully binding in law as a marriage which is covenanted in a religious act. It should be conducted with fitting dignity and in accordance with the laws of the province.

Strengthening Marriage and the Family in Our Society

The family is ordained of God for the enrichment of personal life and the life of society. Marital fidelity and love are the bases of family strength. No other institution is sufficiently sensitive to personal needs and potentials to be trusted with the power that the family has over developing personalities.

No family can be sufficient unto itself. Every family depends upon the grace of God for its strength. Spiritual resources for life must be particularly cultivated in the family. The family also depends upon and should contribute to the society in which it shares. It should prepare its members and encourage them to serve others and to live purposefully in the wider family of humanity.

Threats to Marriage

Many things threaten marital fidelity and family integrity in our society. Desire for sexual gratification is over - stimulated by much of our mass advertising, popular entertainment and printed matter. Rapid urbanization, industrialization, and the increased mobility of population have transformed long established patterns of family relationships. Pre-occupation with material ambitions and personal enjoyment

(*Continued on page* 18)

What Young Russians Say!

By A. C. FORREST

THE visitor in Russia finds it surprisingly easy to talk to young people who speak fluent English. Even little boys trading trinkets for chewing gum have a fair smattering of the language, and in the large cities where thousands are enrolled in the universities, travellers are frequently approached by friendly young people who say they want to practise their English.

In the anti-religious museum in Leningrad we were approached by a student who asked if she could follow along with our party. "I'm studying English," she said, "and I like to practise."

She said that at university they studied Hemingway. "We start with him . . . and Steinbeck . . . Fielding and Shakespeare."

"What about the Bible?" we asked. "Do you study it?"

"Oh no. Why should we study it?"

We said it contained much that was considered great English literature.

"Oh," she said dubiously.

Then she asked, "But what Russians do you read?"

We told her Gorki, Tolstoy and Dostoievski. . .

"But don't you read any Soviet writers? What moderns do you read?"

We told her that we read Boris Pasternak, and asked had she read *Dr. Zhivago.*

This is, of course, very embarrassing to young Russians, all of whom seem to know that Pasternak was awarded a Nobel prize for a novel they are not allowed to read. They have no answer.

* * * *

Later, when she offered to guide us, we asked her to conduct us to an active church. "What a strange request!" she said, looking puzzled. "I don't know where there is one."

Then she saw an elderly lady across the street. "There's an old woman," she said. "I'll ask her, maybe she will know." She knew two churches.

After we had found and entered a small Roman Catholic church, the only one in Moscow, she looked around curiously and said, apparently awed, "I've never been in a church before."

When we told her that we wrote for a church journal in Canada she said, "You must be very careful what you write. You could get me in serious trouble."

"Don't you believe in God?" we asked.

"No, I believe in man," she said. "But I often think, if there is a God, and he is good, why does he let so many people suffer?"

* * * *

One night in the Europa Hotel in Leningrad we met a heavily robed Orthodox Church prelate from Lebanon. A young Russian interpreted for us briefly, and later when the churchman had gone to his room, joined us in the hotel dining-room.

"I am an atheist, of course," he said. "We believe that man's soul or spirit or whatever it is, is the product of his senses and experiences. When he dies, his spirit dies, too."

He had on a number of occasions interpreted for Orthodox clergymen. "I am impressed by the sincerity of these young priests," he said. "There is nothing in this for them. They live on the givings of their people. At least they are sincere." He said among other things that *Dr. Zhivago* was a very poor book, and not worth printing in Russia.

> When in America Mr. Khrushchov was asked by ABC's Edward P. Morgan:
>
> "Those of us who went to the USSR with Mr. Nixon were surprised at the number of young people in church. If there is an increasing interest in religion what will be your attitude toward churches?"
>
> Mr. Khrushchov replied:
>
> "First, the question confirms the fact that we do have full freedom of conscience and religion in our country as we have been saying all along. . . The large number of young people in churches is perhaps explained by the feeling of curiosity. Young people are curious. Many hear about God, about saints, about church ceremonies, and they are curious about it. Even if each one of them goes to church only once, they are so numerous that the doors of our churches would never close. . ."
>
> He did not answer the second part of the question.

We were waiting for a bus late at night, when a young man stopped to tell us that we would have to walk home, for the bus didn't run after 1 a.m. We didn't quite believe him but decided to start walking the two kilometers to our hotel. He joined us, and we discussed conditions in Russia.

"I listen to Voice of America and the BBC, but our people jam the political programmes when they get good," he said. "We call it selective jamming."

He defended this and the banning of books like *Dr. Zhivago* on the ground that, "in the country there are still many ignorant old people who would not be able to discriminate in their reading and listening." For two kilometers he defended the communist system.

When we parted at the hotel, we said, "You really ought to read *Dr. Zhivago.*"

"Nothing doing," he laughed, and as he slipped into the darkness he said, "I know a guy who got five years for that."

We rather doubt that this is true. But that is what he said.

* * * *

Religion was our number one topic of discussion with Russian young people. And the more intelligent of them were keen to talk about it. In 1960 it is a less dangerous subject than politics, economics or international affairs.

Many of them are critical of religion as it was, and is still practised in Russia.

"Look at that," a young guide said, as we visited a church at the Zagorsk monastery, pointing to an old lady pushing the face of a small child against an icon that had been smeared with many thousands of kisses. "Superstition!" she said as we watched peasants drink healing waters flowing from the arms of a crucifix in a small chapel over a spring.

Later she pointed to the summer palace of Metropolitan Alexi, and said, "I'll bet he's one of the richest men in Russia, and the only one who still has a palace."

* * * *

"Are you religious?" one bright young guide asked another when we were trying to find out the address of the Protestant Church headquarters in Kiev.

"Oh sure," the other grinned. "I'm

(*Continued on page* 30)

The 19th General Council, meeting in McDougall Church, Edmonton, was a hard-working one, less colourful than others. The 680-page agenda contained many well-prepared reports and recommendations to keep commissioners busy and alert. There were more women than usual among the 385 commissioners.

One of the speakers was Dr. John Sutherland Bonnell of Fifth Avenue Presbyterian Church, New York. He's seen (left) being welcomed by the Very Rev. Angus J. MacQueen, General Council Secretary, Dr. E. E. Long, and host church minister, the Rev. Donald Bruce Macdonald.

A council sidelight was a series of prayer breakfasts planned by the M and M Department. Medical missionary Dr. R. B. McClure of India tells of his work. About 100 attended each morning.

The

Photostory

by

E. L. HOMEWOOD

CANADA'S oil capital played host to the United Church's highest court last month. For ten days, churchmen from all across Canada and overseas listened to reports on the work of the church, and discussed future policy in downtown Edmonton's historic McDougall Church. It was the first time General Council had met in Alberta.

One hundred and ninety-one of the commissioners to the Council were laymen. There was an equal number of ministers, along with the church's moderator, secretary and treasurer who are ex-officio members of the Council. Overseas mission fields and the three branches of the armed services chap-

The new moderator, the Rt. Rev. Hugh A McLeod, greets the Most Rev. Howard Clark Anglican Primate, who addressed the Counci on Church Union.

Observer at General Council

laincy were also represented. Each conference elects one ministerial and one lay commissioner for every 18 ministers on its roll.

But just what is a General Council?

It's more than a conference or a convention. In general, it has the power, "To enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the Kingdom of Christ throughout the world."

It is one of the four courts of the church. The others are the session in the local pastoral charge; the presbytery and the conference. The session usually meets monthly; the presbytery, according to local conditions, could meet anywhere from monthly to semi-annually; the conference meets annually, and the General Council meets every second year.

It has power to enact laws for the United Church, subject to certain limitations. It represents in one body all the ministers and pastoral charges of the church. Its decisions are binding upon the whole church until a future General Council alters them.

It has to determine the missionary policy of the church at home and abroad, and to provide for the conduct of its missions. It has oversight of the church's colleges, and prescribes courses of study for candidates for the ministry. And it sets policies in the field of Christian education, evangelism and social service, missionary education, finance and the many other phases of the church's work.

It determines the boundaries of the conferences; regulates the admission of ministers from other churches. It deals with all matters pertaining to unity with other churches; receives and disposes of memorials and appeals from conferences and presbyteries.

This year's Council, the 19th in the history of the United Church, discussed such matters as Christian marriage, church union, temperance policy, integration of women's work and missionary activity, capital punishment, international affairs, and recruiting for the ministry.

An interpretation of the significant decisions made is found elsewhere in this issue. Here we present a brief pictorial record.

Despite the council's heavy work load, there was some time for relaxation. A commissioner and his wife struggle with steak at a barbecue staged by the Alberta Government. Over 700 steaks were served.

A highlight of 9-day sessions was dedication of Rundle's Mission, a retreat centre on site where the Rev. Robert Rundle established a mission in 1847. The sign declares it was in 1842.

Among those attending the service were four grandchildren of Benjamin Sinclair, Métis lay preacher who helped Rundle establish the mission.

• Sermon Preparation • Winsome Beckoning

Ad Lib

By J. A. DAVIDSON

ST. JOHN IRVINE, in his splendid biography of Bernard Shaw, tells that one day he met Shaw coming out of Westminster Cathedral, the centre of Roman Catholicism in England. He asked Shaw what he was doing in there.

Shaw replied, "Oh, I was listening to Ronnie Knox. I always go to hear him preach when I can."

Irvine commented, "As, indeed, any sensible person should do."

It is surprising to find Shaw, whom one does not imagine a sermon-taster, demonstrating enthusiasm over the preaching of a Roman Catholic priest. And it is equally surprising that St. John Irvine, the staunchly Protestant Ulsterman, should share in that enthusiasm.

Ronald Knox was indeed an influential preacher: some competent judges declare him to have been an authentically great one. Recently I have been reading a collection (a large one—it runs to 524 pages) of his sermons, *The Pastoral Sermons of Ronald A. Knox.* There is much in the book to annoy and dismay a Protestant. Some of Knox's exegesis seems questionable, some of it quite fanciful. Some of his theology will raise Protestant eyebrows; and some of his statements on Protestant theology, especially on Calvinism, are downright ludicrous. But the Protestant preacher who can control his temper as he reads, will find this book a treasure-store of good things: he can make all the discounts he deems necessary, and still have a book of great spiritual insight and, if he's looking for them, any number of eminently usable sermon ideas.

Ronald Knox worked hard at his sermons. He once wrote, "I have generally found that the spoken word demands more preparation than the written; nor have I more regard for the susceptibilities of newspaper critics than I have for the pious ears of a Catholic congregation." And, then, as Evelyn Waugh reports in his biography of Knox, "A mark of his art was his reliance on Scripture. The text of each sermon is not simply an apt introductory quotation but the theme of the whole, on the words of which he delighted to disclose variations of meaning and emphasis."

A reading of some of Knox's sermons, with awareness of what Waugh tells about his methods and his manner, explains why men such as Bernard Shaw and St. John Irvine went to hear him preach. Knox, of course, was one of the finest prose stylists of his generation, and all reports indicate that he had an outstandingly attractive and winsome personality — but a most important element in his great success as a preacher seems to have been sheer hard work, greatly conscientious craftsmanship.

Little Roads

By GENEVIEVE CARDER

BULLETINS, posters and tourist information generously supplied by provincial travel bureaus speak glowingly of the broad, paved highways that add to the safety and enjoyment of vacation travelling. Canada's highways are excellent, and we find it a joy to set forth on them each year. But when we sort out our memories and mementos at the end of the summer, we discover that our most treasured experiences came when we left the broad highways and travelled the little, winding roads that took us into the very heart of each province.

Little roads led us to quaint churches and ancient graveyards, where weathered stones told poignant tales. Tired old highways have taken us through fields where farmers waved a friendly greeting, and into villages where general stores are cluttered and comradely, and no one is too busy to chat a while.

In a general store in New Brunswick, the proprietress, noticing the CGIT crest on my jacket, asked if I were a leader. My admission started an eager conversation that might be going yet if more customers had not intervened. "The years I spent in CGIT were the best of my life," concluded our new friend.

The little roads of Prince Edward Island covered us generously with fine red dust, but led us through a countryside of rare beauty, where arms of the sea reach almost to the doorsteps of farm homes. Frequently they meandered to quiet beaches, where lavish treasures of shells and driftwood were spread at the base of red cliffs, and gulls screamed surprise at our intrusion.

One little road on the Island's north shore took us to the home of a French Canadian fisherman, who spends the summer months introducing tourists to the joys of deep sea fishing. He spoke of the struggle for existence that is the fisherman's lot, and waxed eloquent on his love for the sea. His description of winter on the Island remains fresh in our minds.

We shall not forget the genuine friendliness of the people we met as we travelled the little roads of the Maritimes. We stood watching the tide creep into a Bay of Fundy cove one star-lit evening, and fell into casual conversation with a young fisherman who was working on his nets. When he learned we were inlanders on our first visit to the sea, he presented us with half a dozen freshly caught mackerel—and insisted on cleaning them by the feeble light of our flashlights. In fog-filled Saint John a mother with three sleepy children in her car drove several miles out of her way to lead us safely to the camping site.

Each Sunday we followed a different road to one of the neat, white churches that are such a distinctive part of the Maritime landscape. In the friendly congregation at Alma, in the charming old church at Cavendish, and in the prim dignity of an ancient kirk at St. Andrews-by-the-Sea, we found the same warm feeling of belonging that surrounds us wherever we enter our Father's house.

Yes, the great, wide highways are fine for making haste. But the little roads of our land beckon with a winsomeness that is all their own.

Rev. J. A. Davidson

Mrs. G. Carder

Rev. R. W. Armstrong

Rev. J. S. Bole

• East Winds Blow • Emergency Meeting

The Visiting Pastor

By R. W. ARMSTRONG

ISAAC RYAN was one of those rural philosophers who are never taken seriously by their neighbours. Every time he heard of a calamity he would coolly remark, "It might have been worse."

One day a neighbour decided to lead him into a trap, and went to him with the following statement: "Mr. Ryan, I dreamed that you had gone to the place where 'their worm shall not die, neither shall their fire be quenched.' Some of us saw you writhing in the 'lake of fire burning with brimstone' and we heard your pitiful shieks as they echoed up the long ravine, but there was nothing we could do. We passed on, leaving you in your agony and knowing that your torments would be forever and forever."

The old man reflected for a moment and then calmly said, "It might have been worse."

"Why Isaac, what could be worse?"

"Well," he replied, "you might have been there, too."

The worst has never happened, yet. All our calamities and misfortunes might have been worse than they were. Storm and drought, floods and earthquakes, disease and famine, war and pestilence, have never yet done their worst to the world. No catastrophe has been so great that it exhausted our resources; we could always start over again.

Many people magnify their petty annoyances until they seem overwhelming. Self-pity is the first step towards self-defeat. We can do ourselves no greater injustice than to magnify our own troubles and difficulties. Heroic living repudiates every such attitude and calls for a true appraisal of facts.

A Hebrew prophet sought to encourage his people once by reminding them that Jehovah "stayeth his rough wind in the day of the east wind." (Isaiah 27: 8.) The Hebrews did not like the east wind because it was very dry and depressing, but there was one consolation; there never was a hurricane from that quarter. East winds are bound to blow, but instead of bewailing them, let us take advantage of the comparative calm and make the most of our opportunities as they come.

Caistor Corners

By J. SHERIDAN BOLE

WHEN the June issue of the *News-Letter* came to my office — the back, upstairs bedroom of the manse— I read first the article "To Ministers and Sessions." Then I cleaned my glasses and read it again. Yes! there it was: "lack of ministerial discipline," "congregational anarchy"; "democracy run wild," and as a result of these the missionary work of our church is not receiving the support it deserves. More discipline is required.

It seemed a good article for my Session. I called an emergency meeting and, for once, every member was present. They must have thought I was intending to resign or that some other dire calamity was about to happen. I glanced over the little group to make sure no anarchists were present — the article had warned against anarchy— and then very gently, as is my nature, I presented the matter in the article. "Gentlemen," I said, "how do you expect me to run this church if you don't do as I say? You go your own sweet way; you come out to the services; you put your missionary envelopes on the offering plate—but there are better ways of doing these things."

They didn't seem to comprehend and so I elaborated. "There's got to be more discipline around here," I said, and I quoted directly from the article, "We have a form of democracy run wild, and the work of the Boards of the Church is nullified."

They sat up in consternation.

Always I have felt my Session was a sort of bodyguard about me and I began to wonder if I had been too severe with them. In the silence I could hear the old clock ticking on the wall behind my back, and it seemed to be saying, "Gone too far; Gone too far."

After a long pause George Thomson stood up. "You know," he began, "we never thought of it in that way. We have been accustomed to let things move along, taking the good with the bad" — I think he included ministers. "We feel you are doing the best you can, and the best we can do is to let you; but it's difficult in a congregation like ours to know what is the best and what things we should emphasize."

Then I tried to point out the important things in the church, but I wasn't too definite and Elliott Wood asked: "What should we concentrate on?"

"Elliott," I replied, "I think we are supposed to concentrate on everything." He seemed mystified by this and sat down, saying, "I see."

Although it seemed a compromise, we finally agreed to concentrate on "urgency".

From here on the meeting resumed its old camaraderie. We talked about the fine way the community had rallied to the help of Jim Murray when his barn burned down; George told about his visit to Pete Andrews in the hospital; there was a suggestion for getting the Bingham boys out to church by inviting them to join the choir; and we rejoiced that our Hi-C Group had beaten the Anglican boys at baseball. We made arrangements for Communion Sunday, and Rally Sunday, and Missions Sunday, and Laymen's Sunday, and Reformation Sunday; and other matters too, which we didn't departmentalize.

I don't want you to think this is a success story, but before we adjourned Elliott Wood moved, "that we order more material from the literature department," or was it "more literature from the material department." Anyway, the motion passed unanimously.

I walked homeward with George and he seemed well-pleased with the meeting. "All we need," he confided, "is the right spirit."

"Yes George," I agreed, "the right spirit."

I think everything is going to be all right around here. ●

LOOK AT MARRIAGE

(*Continued from page 12*)

threaten more durable values in human relationships. The changing relationship of men and women in our society affect the roles of marriage partners and parents in the home. Divorce is regarded with less social reprehension than it was a generation ago.

The Church Role

The church has always been concerned about what happens to families. It has done much to improve social life by its emphasis upon the spiritual significance of family life. It must give leadership in strengthening marriage and family life in our society along the following lines:

Continue to declare boldly, the Christian view of the worth of every person. It must encourage the expression of the Christian ethic in every social relationship.

Cultivate a positive and explicit understanding of sex as a power for human development which should find creative expression through many co-operative relationships of men and women as well as in those intimate expressions of the conjugal life in marriage.

Show how marriage is much more than a social sanction for physical intimacy. It must show that marriage deserves and requires continual growth together of husband and wife. It must offer them help in overcoming hardships and resolving differences. It must encourage their commitment to worthy purposes beyond their own self-gratification. The importance of the roles of fatherhood and motherhood must be emphasized and society encouraged to support men and women in the fulfilment of these roles.

Encourage families and individuals to recognize and fulfil the fundamental and distinctive functions of family life that continue to be significant in our changing society. The family continues to be the basic unit in society where men, women and children may continue their growth and development in an atmosphere of mutual love and support throughout childhood, youth and adulthood.

Co-operate with community forces, wherever it is possible, to strengthen marriage and family relationships toward the ends outlined above.

Single Persons in a Society of Families

The church, in its concern for strengthening Christian marriage and family life, must not overlook the needs of single men and women who constitute over one quarter of our adult population.

Society owes much to single men and women, perhaps especially to single women, who in their greater freedom from domestic responsibilities have enriched others by their devotion to community services, youth leadership, and other contributions to social welfare.

In the fellowship of the church single men and women should feel completely at home and accepted, and should find full employment for all of their gifts and abilities. For them the church should be the "family and household of God," where without condescension or ostentation they find their deepest needs recognized and met in the society of other adults and of families.

Homosexuality

Certain forces, usually environmental in origin, may determine a deviation from normal sexual feelings. People so affected have "learned" to respond with sexual feelings towards members of their own sex, without or with a corresponding response to the opposite sex. Such individuals are "homosexual" or "bi-sexual" in orientation.

In our present culture the prevailing sentiment towards the person who is known to have or even suspected of

(*Continued on page 24*)

SUN LIFE ASSURANCE COMPANY OF CANADA is pleased to announce that the initial response to its Values in Education series has been more than gratifying. Hundreds of thousands of booklets have been distributed on request to all parts of Canada and the United States. These booklets, which are still available, deal with the advisability of remaining in school; existing scholarships and bursaries; technical and trade schools; school boards and their functions, and sports tips for teen-agers. Bulk shipments can be made to educators for distribution in schools.

Sun Life is now offering a further series of booklets in its Values in Education series. 'How to Get More Fun out of School' is directed to the young teen-ager. It is hoped that 'The Value of a College Education' and 'Why Study the Humanities?' will encourage young men and women to attend university and help them in their search for their proper vocation. Two booklets have been prepared for adults—'Adult Education Today' and 'Educating Yourself for Retirement.'

Sun Life hopes sincerely that these booklets, and others to be issued in the future, will act as a stimulant on the young people of our nation and at the same time prove helpful to parents and educators alike in the performance of their duties. Sun Life will be glad to consider any suggestions concerning topics for future booklets.

SUN LIFE ASSURANCE COMPANY OF CANADA

Values in Education,

Room 218, Sun Life Building, Montreal

By EDWARD CRAGG

The Guidance of God

PICTURE a young professor of philosophy sitting down at his desk to prepare a lecture.

Brilliant and successful, he is not satisfied with his work. He feels that as a Christian he ought to be doing more for others. This evening, clearing his desk, he picks up a small magazine published by the Paris Missionary Society. His eye falls on an article, "The Needs of the Congo Mission." The closing words read, "Men and women who can reply simply to the Master's call, 'Lord, I am coming,' these are the people whom the Church needs."

The article finished, the young professor puts it down, and in his diary that night he writes, "My search is ended."

So the chance reading of a magazine he was about to throw away led Albert Schweitzer to the Congo village of Lambaréné, and opened the door to a life of service.

But was this a chance reading? Was it rather God guiding a young man to the kind of work through which he could best serve the Kingdom?

Dr. Billy Graham is another Christian whose name is known throughout the world. Recently he wrote an article on "What Ten Years Have Taught Me." Speaking of the early period of his evangelistic ministry, when he was overwhelmed both by praise and by criticism, he recalls "I was baffled, perplexed and even frightened. Over and over again I went to my knees and asked the Spirit of Wisdom for guidance and direction."

Henry Drummond once said, "There are two great classes of people in the world of Christians today: those who have God's will in their character, and those who have God's will likewise in their career." Only the latter are able to prove effective and hopeful Christian workers in our kind of world.

How can we find this experience of "the steady hand of the sovereign God leading me on?"

Primarily through a devotional reading of Scripture, as we seek to understand more truly what God is saying through his total Word. Turning thus to the Bible, we seek and find guidance not only for the little things, but also for the big issues of life.

Christians have not always remembered this. A writer on the future of Christianity in Africa, and especially in Kenya, observes that some missionaries there have presented a very limited and inadequate Gospel, one that has little to say about the great issues of social justice that threaten to convulse that land. Such a Gospel, he suggests, "seeks the leading of the Holy Spirit in small matters of life but fails to find divine guidance in things that matter most."

So we seek guidance for our church, but often fail to do so for our community. In commerce, industry, government, we allow ourselves to be guided by expediency rather than by conviction.

The finding and following of God's guidance introduces us to an area where faith will be tested and grow strong. ●

THE MUSIC MAKERS' CORNER

TEN mothers and several Music Makers want to know if my freckled bundle of childhood is real. Yes. She is Patricia Harris of Coldsprings, Ont. Like to hear about Cyndy? She is eleven, has blonde curls, dimples in her rosy cheeks, is pleasingly plump and is not a problem child. Mother has to drag her away from the piano; then she goes upstairs to her violin and gives grandma a headache. In periods of silence she is curled up in an easy chair with her cat and a book. She is in Grade 7, takes part in sports and does her homework daily. Besides eating snacks between meals her main interest is in music and books which take her out of this world until someone needs her and pulls her back. Cyndy is an unspoiled child: never sulks, complains nor loses her temper. Grandma should be thankful she hasn't a trombone. Her piano teacher is several steps behind her. When she asked Cyndy to buy a book of Grade 8 piano pieces and learn one, she played the other eleven too; and she has the rare ability to play them in any key. As for reading, her books are not all Nancy Drew mysteries and Cherry Ames nursing stories, but include other wholesome tales which every girl should know. At school and play she is another happy bundle of childhood, and she hasn't got a freckle.

Fred. J. Howard

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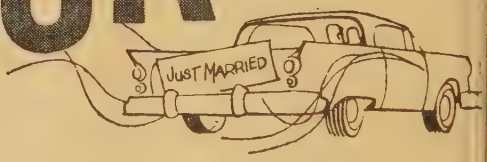

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *I've attended the same church for many years, and still go regularly except to communion. I always stay away for that, because I've had a quarrel with another member — a relative—and we have nothing to do with each other. He takes communion, but I feel hypocritical when I hear the invitation "in love and charity with your neighbours." I'm willing to forgive and forget, but I'm sure he isn't. In fact I think he's a bit mental.*

A. You'd better talk this over right away with your minister. Perhaps as well as "forgive and forget" you will have to make some amends that would make your relative less mental. But if you sincerely try, and he will not be reconciled then you should feel free to return to the Lord's Table.

Q. *Why is it that members who are informed and have convictions refuse to enter a discussion, and sit through a meeting dumb as a Dodo — sometimes not even voting?*

A. We assume they are resting up so they can talk after the meeting is over.

Q. *With regard to the appointment of new elders, should the selection be left to the minister or the Clerk of Session; or is it a matter that the congregation should act upon?*

A. Elders are elected by the congregation.

Q. *When is National Young People's Week, and where can we get materials to help?*

A. This is a planted question—straight from the Publicity Committee — if ever we saw one. Date November 13 - 20. Literature available from the presbytery president, if he is mobile; otherwise, from Room 514, 85 St. Clair Ave. East, Toronto 7, Ont.

Q. *Where money is paid into the church for the Missionary and Maintenance Fund of the local church, is it not improper to take money out of that fund for other purposes, such as paying passage for a refugee family?*

A. Yes, unless it was clearly understood before the money was contributed that a portion would be used for such a worthy effort.

Q. *I have been told that, due to not having taken a science subject at college, and due to my age, I could not be accepted in a university as a student for the ministry. Is this a fact or an opinion?*

A. Your acceptance as a candidate for the ministry depends upon the Session of a church and a presbytery. Your admission to a university depends upon the willingness of that university and its particular requirements. The easiest way to find out whether or not you can be admitted would be to write to a university and make an enquiry.

Q. *Our minister is considered a poor visitor, if you know what I mean. And he isn't that busy for ours is a small church. It doesn't bother me much, but my mother and father are becoming very critical because he has never called on us. What can I do?*

A. Get them to invite the minister to dinner, or if this isn't practical, go tell your minister in confidence that your parents feel a little neglected and ask him please to do something about it.

Q. *Is it proper to ask the minister to retire from the annual meeting when the budget, including his salary, is under discussion?*

A. It's all right when the salary is going to be raised.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THERE are books to the right of us and books to the left of us these days. We plan to feature the new children's books in the November 1 issue, the one nearest Children's Book Week; fiction, biography and books of general interest in the November 15th and religious books in the December 1st. Every day the big parcels arrive. It's almost as exciting as Christmas. . . Ryerson has sent up the prize fiction award novel, *Short of the Glory* by E. M. Granger Bennett. This third novel by Mrs. Bennett with a Canadian setting, is placed in the period of King William's war of 1689-97 and is based on the conflict between English and French in Canada. . . Marion Keith (Mrs. D. C. MacGregor), author of many novels, the latest *The Grand Lady,* has written twelve devotional studies in the Woman's Association *Topics for Worship.* These will be used by groups across Canada. . . This year marks the 400th anniversary of the printing of the *Geneva Bible,* the first English Bible to be printed in Roman type and to have the division into verses with which we are familiar. Pagninus introduced a division into the New Testament verses similar to those now in use but of greater length. In 1551, R. Stephens published the Greek New Testament with the verse division and it was this that was adopted in the Geneva version published in 1560. It got its name because the major work of translation was done in the reign of Queen Mary by four exiles in Frankfurt and Geneva. It was paid for by the Geneva church which urged the translators "not to spare any charges." This Bible made a significant contribution to the King James version in 1611 and to all later revisions in English.

Mrs. Bennett

Quakers and The Atlantic Culture

By Frederick B. Tolles. (Brett-MacMillan Ltd. $3.95.)

Reviewed by Harvey G. Forster.

In these days of ecclesiastical revival and liturgical emphasis, this honest portrayal of the Quakers by a Quaker is refreshing and provocative.

In the midst of the turmoil of a world in making, under pressure continually from cultural and economic forces, the Quakers have heroically faced the issues of life and borne a faithful witness. There have been divisions and controversies, but without paid clergy or cathedrals, they vitally influenced the course of events through their strong men and through their collective witness.

Regrettably the book is limited to the Atlantic community and does not cover the world aid programme.

While admittedly the Quaker impact was eminently suited for a pioneer area, one may well question its suitability for an industrialized world. Is economic prosperity a proof of God's favour today? Can economic activity be conceived in terms of the Honour of God? Are industry and frugality cardinal virtues today?

The fundamental question which presses for consideration is can liturgy, customary services of worship or theological orthodoxy supplant the "Inner Light" to which George Fox and his followers gave allegiance?

A very worth-while book!

The Importance of Understanding. Translations from the Chinese by Lin Yutang

(Toronto: Nelson Foster & Scott, Ltd. $6.95.)

Reviewed by Harvey Forster.

Reading for the pure joy of reading is almost a lost art. We read for information, for edification and for many other purposes, all utilitarian. Here is a book which has no practical value. It does not increase our information notably. Yet it is a delightful book, a collection of short articles and proverbs from Chinese writers and philosophers.

Its title "The Importance of Understanding" is well-chosen if understanding is conceived as a feeling of kinship rather than a purely intellectual pursuit. No one can read these homely thoughts without a sense of the nobility, dignity, frailty and humour of mankind. The subjects include: The origin and preparation of tea; the art of sleeping, walking, sitting and standing; how to enjoy birds; how to relax; the art of persuasion. These and many more find new, original, creative treatment. For leisurely holiday reading, this book is a delight.

Amid all the pleasantries, there is no sense of the sweat, tears, famines of Chinese history. The writers and thinkers lived in a world apart. "The clever ones have enough and to spare, while the stupid ones have not enough. . ." Perhaps today in China there is a new philosophy developing.

Prayers For Young People

(Revell, $1.95.)

Reviewed by Mervin Bury.

This is another little book which may be used for personal or group worship. It is written in poetic prose form, which is a style that is quite appropriate to create the mood of more meaningful devotion.

Thirty-four different themes are considered, with several prayers in each group. These are also related to scripture with the Biblical reference given. The Lord's Prayer is suggested at the conclusion of each prayer. Since young people, desirous of deepening their devotional life, will find these prayers spiritually uplifting.

Two Books for Ministers

God In My Unbelief

By J. W. Stevenson.

The Plain Man Looks at Himself

By William Purcell. (Collins, $3.00 each.)

Reviewed by J. H. Arnup.

The first of these ought to be widely read by ministers; not when they are seeking material for sermons, but in the quiet hours (of which the modern minister finds all too few) when each searches his own soul and examines his work in the sight of God, looking for signs of growth of grace in his parish and of progress towards the fulfilment of his ordination vows. Two other titles suggest themselves: "The Psychology of a (Highland) Country Parish" or "The Spiritual Progress of a Rural Minister." It is said to be a study of an actual parish, though, of course, under an assumed name. It must be read to be appreciated.

My only quarrel with the second is with the title, as well. The "plain man" is presumably a layman; but the average layman of my acquaintance would never read this book. It consists of high-class and detailed exposition of Paul's enumeration of the fruits of the Spirit. But it would be a good source book for scriptural sermons.

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A Gospel to Proclaim

By R. C. Chalmers. (Ryerson, $1.75.)

Reviewed by Harvey G. Forster.

This is a compact inclusive outline of Christian theology. Arising out of a series of lectures given to the National Council of the United Church's Young People's Union, the author has sought to simplify Christian doctrine into a book which could be used for study. Valuable questions for discussion are attached to each chapter.

There are few omissions. There might profitably have been a more intensive study of purgatory. The final chapter on Commission would have been stronger if it had been centred on Pentecost, rather than the Great Commission of Matthew's Gospel, which is a much later addition. Pentecost obviously commemorated the coming of the Holy Spirit in order that the disciples might be able to obey the command of Jesus "Ye shall be my witnesses." Other values as enumerated on page 81, flowed from Pentecost, but this complicates a proper understanding.

This is a study book for Christians. It is an elaboration, not a defence, of Christian doctrine. It, therefore, has little relevancy for those who without a Christian experience, seek answers to the problems of a secularized, scientific age.

Prayer Power: Living the Lord's Prayer

By Donald Earle Lewis. (Revell, $1.50.)

Reviewed by Norman McNairn.

I rarely read sermons. The word of preaching is so often less effective for reading. But these are good reading, packed with illustrations. And though they are on very familiar themes and can hardly be expected to offer original interpretations, they do help us to mean what we say when we pray. And this we all need. Sixty-four pages with no padding of needless words, by a Methodist minister of Annapolis, Md.

The Listener

By Taylor Caldwell. (Doubleday, $4.50.)

Reviewed by J. A. Davidson.

I find it quite difficult to comment on this book without becoming downright unpleasant: in fact, if I am to write an honest note on it I'll have to be unpleasant. I did not enjoy reading the book. It is badly written. The author seems curiously uninformed and misinformed. "'Man is inclined to evil,' said the Church, 'and to darkness rather than to light.' But the Western ethic of the Reformation and of Rousseau declared that man was naturally good and was distorted and debased only by the institutions about him. What folly!" That's typical of the author when she goes in for a spot of scholarly profundity.)

On its dust-cover this book is described as "a modern religious novel which will inspire people of all faiths by its simple eloquence and stirring affirmation of the power of faith so desperately needed in the menacing present and the ominous future." But it must be stated that the book is not so much **religious** as **religiose.** However, its teaching accords well with much current religious sentiment, and it probably will be quite popular.

The Northern Lights: Short Stories Selected by George E. Nelson

(Doubleday. $4.95.)

Reviewed by J. H. Arnup.

Probably the best way to review this collection of Canadian short stories would be to enumerate the authors whose work is included. Another method would be to quote the Introduction by the famous Canadian, Mazo de la Roche. However, it is customary to make a few remarks about the contents, if only to encourage the illusion that the reviewer has read the book. It may be mentioned in passing that in her Introduction Miss de la Roche mentions neither authors nor contents, though she does discuss briefly the short story as a medium of literary expression.

Mr. Berton

To begin with the authors. Any partial list must seem invidious, but let us take those best known to this reviewer, the order of mention having nothing to do with literary fame or merit: Hugh Garner, Thomas B. Costain, Dr. Marion Hilliard, Gabrielle Roy, Pierre Berton, Lady Eaton, Hugh MacLennan, Robertson Davies, Thomas H. Raddall and Ralph Allen. In all, the book stretches to more than 700 pages. It includes three full-length novels and twenty-two shorter pieces.

Not all of these are "short stories." Lady Eaton contributes a chapter on the early days of the T. Eaton Co., and the late Dr. Marion Hilliard, in her "Open Letter to Husbands," deals with her favourite subject of sex relations. Ralph Allen devotes his two pages to a tribute to the late Lionel Shapiro. Interesting as these contributions are in themselves, it is difficult to understand why they are included in a book of short stories.

The amazing and pathetic story of Grey Owl is retold in effective form by Howard O'Hagan. Not the most pleasant but one of the most powerful stories is "The Firing Squad" by Colin McDougall.

On the whole, a high standard of Canadian writing is maintained throughout.

The Bridge Is Love. Jottings from a Traveller's Notebook

By Hans A. de Boer. Foreword by Dr. M. Niemoller. (Evangelical Publishers, $3.00.)

Reviewed by H. Howey.

De Boer is a young German Christian who asks what it means to be Christian today. He spent two years with a business firm in South Africa and in '52 and '53 was lured round the globe on a fact-finding trip. His first-hand experiences are vividly described. He met many Christians and non-Christians and notable leaders — Gandhi's two sons, Nehru, Bhave, Mau-Mau, and Einstein. He saw something of India, China, Japan, ravages of war, and the U.S.A.

SELECT CANADIAN BOOKS

For Every Member of the Family

My Other Islands **by Evelyn Richardson**

Evelyn Richardson, author of the favourite Canadian classic, *We Keep a Light,* now tells of other islands she has known and loved. Illus. by Winifred Fox. $4.50

MISSION AMONG THE BUFFALO by *James Ernest Nix.* Set in the early Canadian West, here is the colourful story of the intrepid missionaries—the Reverend George McDougall and his son John. $3.50

REMEMBER, NURSE by *Donalda McKillop Copeland* as told to Eugenie Louise Myles. The heart-warming account of a nurse's experiences during five years among the Eskimos. Illustrated. $4.50

RUN FOR YOUR LIFE by *Fred Swayze.* After his capture by the Chippewa Indians, young John Rutherfurd leads a life of excitement and adventure. Illustrated. $3.50

HIDDEN FOR 1000 DAYS by *Sara Veffer* as told to Ray Sonin. The miraculous story of a courageous Dutch-born Jewish family of eight who survived the Nazi occupation of Holland. $3.95

SHORT OF THE GLORY by *E. M. Granger Bennett.* Winner of the Ryerson Fiction Award, 1960. Everyone will enjoy this very moving, realistic novel set in New France during the 1690's. $4.95

THE BLACK TOTEM by *Eleanor Bell.* Some mysterious events interrupt the boat trip of the three teen-age Fremonts and their cousin Bob. $3.50

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A CLOSE LOOK AT MARRIAGE (*Continued from page* 18)

"• • • *must recognize that marriages fail*"

having, homosexual feelings is one of dislike amounting at times to contempt.

There are some popular misconceptions which arise from over emotional reactions to this problem. For instance, it is generally believed that homosexual feelings are less well controlled than heterosexual feelings; that those who have homosexual tendencies are, in some vague way, dangerous; that many sexual crimes are committed by people with homosexual orientation. None of these beliefs is justified by the clinical and statistical evidence. On the contrary, homosexual individuals of either sex are often more sensitive and more aware of their need to control their sexual feelings than are their heterosexual fellows. This is understandable in view of the prevailing judgment that no sort of homosexual behaviour is morally permissible.

Society demands total control of homosexual feelings, and categorizes as indecent any overt indulgence of an urge which has within it the tremendous biological power of sexual instinct—deviated from its "natural" object, but not the less imperious in its demands.

Christian ethics distinguishes between homosexual *feelings* and their expression in overt *acts* of homosexual conduct. Homosexual conduct constitutes a moral problem in four ways: it violates the will of God as an offense against the proper expression of sexuality in monogamous marriage; by misuse of natural functions homosexual activity is a sin against the self; since it involves at least one other person of the same sex, with or without his consent, homosexual activity is unedifying and destructive of "neighbour love"; it tends to undermine the foundations of stable society based upon heterosexual marriage and family responsibility.

Neither society nor the persons who have homosexual tendencies are helped by denying the moral implications if those tendencies or feelings are allowed expression in homosexual conduct.

From the standpoint of marital relationships, it is difficult for a person who is homosexual or bisexual to establish a good marriage relationship. But it is by no means impossible. In considering homosexuality as grounds for divorce each case should be decided on its own merits. In a particular situation there are always many factors involved, even when circumstances arising out of homosexual feelings are included.

The attitude of the Christian towards people who are carrying the burden of deviant sexual feelings should be one of respect for the person in this situation, sympathy, forbearance, charity, and a sincere attempt to understand and be helpful. This study may include referral to a source of treatment. Such an attitude cannot aggravate the difficulty and will almost always prove of value to the afflicted person in terms of his self-respect and therefore of his ability to exercise the necessary controls. Homosexuality cannot be considered an excuse for immoral acts. On the other hand, our attitude toward persons so afflicted must be fair, untinged with prejudice and always charitable — in short, Christian.

When a Marriage Fails

Marriage, as ordained of God, is a life-long union consummated through public consent and in the marital act.

Severance of the marriage bond, and repudiation of marriage vows, always involves suffering and sin. It affects society as well as the husband and wife. It often affects the children most cruelly.

The church must recognize that people do fail in marriage as in every other sphere of life. In spite of all that may be attempted to remedy marriage failure, some people will fail so badly that it is impossible, humanly speaking, to reconstitute the marriage.

Reconciliation

It is the responsibility of the church to declare the grace of God to all who sin and fail, and to pray for and seek the healing of all concerned, husband, wife and children. It must first seek to save the marriage, if that is possible, by reconciling the husband and wife. When this is not effective it must continue to show forth the redemptive love of God revealed in Christ to each person affected. It must, in particular, be concerned to protect the children of a broken home. It must also be concerned to conserve the maximum welfare of society when marriage fails and the partners separate. The whole church is involved in such failure and must confess its part in failing to support marriages which it has sanctioned and on which it has sought the blessing of God.

The church must help to establish socially and legally recognized practices for encouraging reconciliation in cases of marriage that are threatened with failure.

Where people present themselves for re-marriage after a former marriage h been broken by death or divorce, t church has distinctive opportunities f counselling and education in the requir ments of Christian marriage.

United Church ministers are permitt to re-marry divorced persons in Christian service in church. And perso who have been divorced and remarri may be members with full privileg in the church. By instruction of t General Council, however, ministers a called upon to provide special couns ling and care for those who have be divorced and remarry. The commissi will proceed to further study of su matters. ●

MARITIMES' GODFREY

(*Continued from page* 10)

surrounded by horizon touching marsh and just about at the centre of Godfre Maritimes. Their home on Squire is the same one in which young H courted his future wife. "Bill and started out together when I was 15 a we knew this house well then. haven't been apart much." Their we windowed home reveals their tast There are rugs from Jerusalem, from the walls of Lebanon. Persian m dot the floor and there is glass fr Bethlehem.

But in the kitchen it's specifica Mount Allison. The bulletin board sprinkled with campus appointmen There is an announcement about University Women's Club, an invitati to an alumni meeting, a reminder of up-coming athletic banquet, the n conclave of the regents and faculty, schedule for convocation.

New Brunswick's Senator Mu Ferguson, herself a Mount Allis devotee, says: "Their great interest people makes their home one of most hospitable that I know and one the most pleasant to visit." Apparen others agree. Every June for over years, the Maritime Conference's Set ment Committee (about 40 membe which places ministers on Home M sions charges, has spent one evening the Godfreys. Last June, knowing was a final visit, they showed th affection with a dozen rare roses.

Dr. Godfrey's love for Mount according to him, is a natural grow "It's part of the church. Sometime person might be criticized for stand strong for it. But the more I built university, the more I built the chur First and foremost I was a churchm and the university is a church insti tion. So I've backed it 100% since day I entered."

Across the country, engineers, doct teachers and business men — especi

athletes—know how much he backed it. They could be fiercely loyal to him. A few years ago at an athletic banquet he brought the house down—and raised an academic eyebrow or two — when he orated: "Give me a boy who may just pass his courses, but can play a sport!"

But the students most influenced by him were the young theologs. He had a big share in their careers. He recruited some, advised some, placed them all. "Working with students is almost a job in itself in the Maritimes," he reflects. "There are more theologs at Mount A than any other church arts college in Canada. There are over 100 now and many are married. Almost none of the married men wants to go on a mission field in the prairies for the summer. So I have to try and place them in the Maritimes, where they can look after their families and drive back and forth to college in winter."

Once he even put two students and their families in one manse. The men were roommates at Pine Hill in Halifax. Since there was a shortage of available charges, they agreed to share the week-end preaching at Port Hawkesbury on Cape Breton Island. So both wives and all the children lived in one manse. "It was very satisfactory," he says.

When anyone asks why the Maritimes produces so many students for the ministry, Dr. Godfrey replies: "It's the Scottish background of the people and their inherent love of the church. The Maritimes are almost the cradle of the whole Canadian church as far as producing ministers is concerned. Sometimes I confess I hate to see so many go from our conference, but we have them spread right across the nation. Cape Breton is terrific. There are the MacKinnons with five of their boys ministers and one a doctor. Knox church in Glace Bay has turned out 25 ministers in her history. She's one of the great Canadian churches for supplying your ministers. That whole Sydney Presbytery in Cape Breton takes few things more seriously than recruiting and supporting its young fellows."

In Sydney, the Rev. E. B. S. Miller, presbytery convener of colleges and students, reports: "Since 1937 we've sent just about 50 men into the ministry. It's picked up lately, too. In 1958 there were six and in 1959 there were eight."

Church Checkerboard

But despite his abiding interest in students, most people agree that as a church statesman Bill Godfrey excelled. Occasionally blunt, but never bitter, he made his moves on the church checkerboard. Not everyone applauded every decision. He didn't expect that. But he went on silently with his next move. And as he moved, the church grew.

Exacting in his work, his mail followed him when he was on a country-hopping tour. And he answered it promptly. His superior, Dr. M. C. Macdonald, in Toronto, wrote about him last May: "No schedules came to our annual meeting more thoroughly and completely filled out with the necessary information than those from the Maritime Conference."

His brand of statesmanship was felt in more places than Toronto. On tiny rural charges in the Maritimes, parsons' wives can be partially grateful to him for the benefits of better housing. He gets impatient with talk of ministers getting soft because of better homes. "You can't spoil a good man. If he's no good, you can starve him and he won't be any better. It's not logical to think he'll be better in poverty. He'll do a better job if he has a sense of security and a decent place for his family."

"To Bill Godfrey, life is a great game. And he is interested in what everyone is doing in the outfield. That's why he made such a good superintendent," says the Rev. Dr. George M. Young, 94-year-old minister emeritus of Fredericton's Wilmot United Church, an ardent baseball fan.

Scattered among the hills of the Maritimes are farmers and fishermen, miners and millwrights who played all their lives in the Godfrey outfield. In pulpits across the land are ministers who were introduced to the game there. Last June, many of them met at the Maritime Conference in his home town. Among the reports and debates drifted a bit of not unexpected news: Dr. Godfrey will trek Canada and part of the U.S. for Mount Allison's Alumni. Word was that he's especially pleased with one aspect of the new job: Mrs. G. goes along. Said one oldster at Conference, "You just can't keep a circuit rider down." ●

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About People and Places

Moderator on TV

Dr. McLeod

The moderator, **the Rt. Rev. Hugh A. McLeod,** will preach during a service in MacKay United Church, Ottawa, October 23 conducted by the minister, the Rev. Frank Morgan. It will be broadcast at 11 a.m. EDT, over the CBC Ontario and Quebec TV network.

Still Up 15.4%

Contributions to the Missionary and Maintenance Fund have again increased by 15.4% between Sept. 14 and Sept. 22, Secretary Dr. Ray McCleary reports. The 1960 total is $3,814,965, over last year's at $3,306,377. Conference figures appear below, the 1959 totals in brackets.

Newfoundland, $43,889 ($31,959); Maritimes, $316,444 ($266,089); Montreal and Ottawa, $376,622 ($324,409); Bay of Quinte, $292,717 ($256,068); Toronto, $760,265 ($669,999); Hamilton, $556,748 ($506,751); London, $455,542 ($389,544); Manitoba, $230,514 ($191,-858); Saskatchewan, $215,750 ($180,404); Alberta, $257,010 ($220,039); British Columbia, $261,349 ($231,022); Donations, $48,091 ($38,235); One Dollar Club, $24.

Deportation Shocks

One Sunday last month most of the church bells in Capetown's Anglican See tolled for an hour and flags hung at half mast in token of sorrow over the deportation of **Dr. Richard Ambrose Reeves,** Anglican Bishop of Johannesburg, by the South African government.

Dr. Joost de Blank, Capetown's Anglican Archbishop, said he could not prophesy what may happen in the future. It may be that every Christian body in South Africa will speak out individually and jointly to protest against any manifestation of religious persecution.

Dr. Reeves' deportation came as a shock to the British public. Canon L. John Collins of St. Paul's Cathedral said in a statement, "This is an attack on the Anglican Church as a whole. The bishop's only crime has been to work for the well-being of his fellowmen—who happen to be black."

The Mackay Lectures

The **R. P. Mackay Memorial Lectures** are being given in western Canada this year by the **Rev. Dr. George Carpenter,** secretary of the International Missionary Council. Lectures on the theme "Implications of the Christian World Mission" have already been given in United College, Winnipeg, and St. Andrew's College, Saskatoon. Dr. Carpenter will be in Edmonton from October 16-19 to preach and to lecture in St. Stephen's College, and in Vancouver, October 20-21 at Union College.

A trained civil engineer, he studied theology at Colgate - Rochester Divin school, served two terms as missionary the American Baptists in the Belgi Congo, and in 1938 became education secretary of the Congo Protesta Council.

Dr. Carpenter's latest book, "The W to Africa," deals with the situation South Africa. Because of it, there doubt he will be allowed to enter t Union.

Memorial at Fenwick

A new Church Directory was unveil and dedicated recently at the **Fenwi Ont., United Church.** Mrs. Kilman u veiled the gift in memory of her husban Horace E. Kilman. It was dedicated the minister, the Rev. H. G. Dobson.

Mr. Kilman, who took an active p in all community activities, was a me ber of the Committee of Stewards a the Session, and chairman of the buildi committee which directed the erection the new Sunday school hall. He left bequest of $20,000 for bursaries for ca didates for the ministry from the co gregations of the various churches Pelham Township.

Expand at St. Andrew's

En route to Edmonton, the Rt. Re Angus J. MacQueen stopped off Saskatoon to perform his last official a as moderator of The United Church Canada. He laid the cornerstone of t **extension to St. Andrew's College** in ceremony which was conducted by Pri cipal R. F. Schnell, and in which Saska chewan Conference president, the Re A. D. Stade, also took part.

The extension programme for Andrew's calls for an expenditure of o and a quarter million dollars. To da cash and pledges amount to $1,024,0

which has been raised mostly from t congregations within the conference. T campaign will remain open until t objective is reached. The building will completed and occupied by the class 1961.

In addition to increased library, cla

room and residence accommodation, the extension provides a chapel and student activity centre for the use of all United Church students on the University of Saskatchewan campus.

A Look at History

The long process of indexing **The Christian Guardian**, a predecessor of **The Observer**, has begun, Archivist Dr. A. G. Reynolds has announced. A gift of $500

Miss O'Neil surrounded by Guardians

from an anonymous donor for this purpose and an amount from the reserve fund made possible the expenditure of $1,080 during the past summer when Miss Phyllis O'Neil did the indexing for 10 years, 1829-39. In two months over 8,000 cards were completed.

The indexing of **The Christian Guardian**, long a dream of editors, will make easier the research into early Canadian church history. It will also be valuable to students of political, economic and social history.

During the editorship of the Rev. Dr. Egerton Ryerson, for instance, **The Christian Guardian** was the only journal to have a representative in the Legislature of Upper Canada and reports in the Methodist Church official publication were as vigorous as they were accurate.

Hallowe'en Pennies

More and more cowboys and gypsies, witches and small spooks who appear on Hallowe'en are using the new slogan, "Shell Out for UNICEF."

Last year more than a quarter of a million children in thousands of Canadian communities participated in the programme. In 1957, $15,000 was collected; in 1959, $200,000. Sandra Taylor, a CGIT girl from the Gander (Newfoundland) United Church, went to New York to present this gift from Canada's children for the needy children of the world.

The youngsters who knock on the doors on October 31 and present the little UNICEF boxes know what they are doing. One pint-sized clown said that one cent would buy five glasses of milk "for a little boy who hasn't any," and his big sister added that five cents would purchase vaccine to protect five children from TB and ten cents worth of penicillin would cure two children of yaws.

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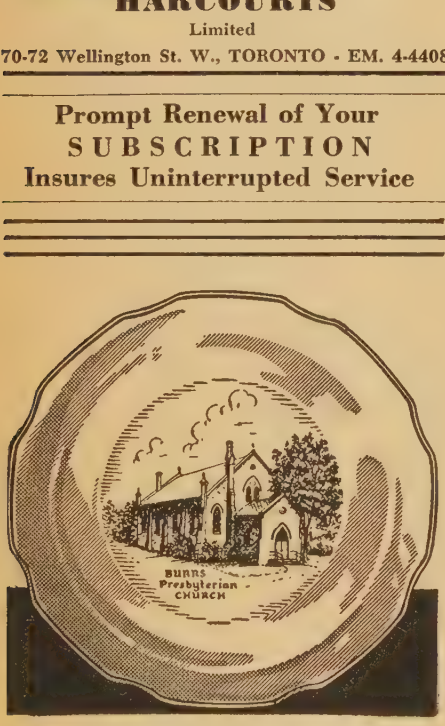

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It all began in a Sunday school class, and now Explorers, CGIT and other groups participate. Church schools may get information and materials from the National UNICEF Committee, 280 Bloor St., Toronto.

Deaths in the Church

Miss I. R. B. Nourse died in Montreal, Sept. 9, at the age of 80. She broke into a teaching career in 1913 to act for six years as secretary - treasurer of the Women's Christian Medical College at Ludhiana, India (now West Pakistan). In Canada, Miss Nourse took an active part in the United Nations and the Bible Society as well as the WMS and St. Columba House.

The **Rev. John Murray** died at Jersey City, September 15. He was minister of Martintown, Ont., United Church when he received a Queen's scholarship and went to Chicago, where he obtained his MA. He was then called to Second Presbyterian Church, Jersey City, where he ministered for 30 years and was senior chaplain at the medical centre. The Rev. George Murray, assistant minister of Chalmers, Kingston, is a brother.

Anne K., wife of the late Rev. Walter Cannon, Kemble, Ont., died August 8. . . . **Maude A.**, wife of the late Rev. J. Franklin Reycraft, Toronto, Ont., died September 17.

YPU Chiefs Meet

National Young People's Union presidents of the four major denominations met for the first time recently for a frank talk about how each denomination is attempting to meet the problems of youth. Discussion centred around programming, publications, finance, missionary information and projects and volunteer service.

Taking part at the gathering at the Anglican Conference Centre in Auro Ont., were the United Church's new elected associate president, Geo Cram, Presbyterian National Presid Ross Hill, Anglican YPU Presid Bruce Rathbone, and John Ratz, pre dent, Ontario and Quebec Convent Baptist YPU.

Study Alcoholism

Dr. Nevitt Sandford, professor psychology at the University of C fornia, Berkeley, has been appoin general and scientific director of the n co-operative commission on the study alcoholism. The announcement was m by H. David Archibald, Toronto, exe tive director of the Alcoholism Resea Foundation and president of the No American Association of Alcohol programmes, who has been serving chairman of the interim committee.

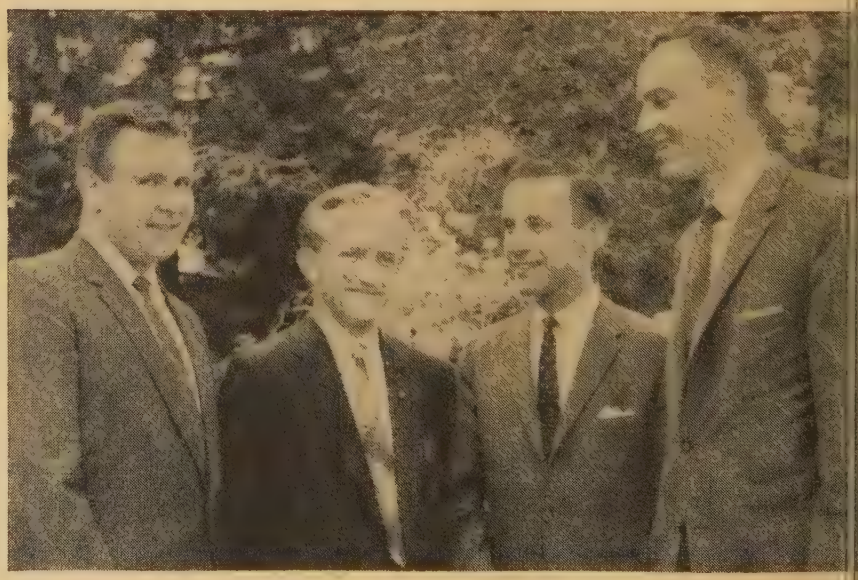
Dr. Sandford, who has had w experience in many areas of psycholo will take over active direction of project in July, 1961.

The U.S. National Institute of Men Health has given a million dollar gr to the five-year project. The goal is learn how the use of alcohol has reac its present proportions in the Un States and Canada and to search be ways of dealing with this very seri problem.

Three in One

Gilroy, Sask., United Church recen celebrated three anniversaries — organization of the congregation, inauguration of the Woman's Asso tion and the completion of the build Over 200 gathered for the special ser presided over by Student Mini Donald Bell of Emmanuel Coll Toronto. Conference President the R A. D. Stade was guest preacher.

Numerous exhibits attracted m attention. These included an oak sta cross made by Dennis O'Brien at summer Vacation School, and engra silver spoons presented to Mrs. A. Beggs, Mrs. T. A. Richardson and M R. F. Richardson to mark 45 years service in the W.A.

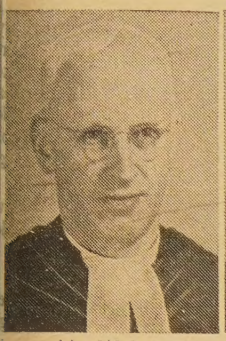


United, Presbyterian, Anglican and Baptist Y.P. Presidents meet at Aurora
(*see story above*)

Name New Secretaries

The 19th General Council ratified the appointments of the Rev. Dr. Ray McCleary as secretary of the Missionary and Maintenance Department; the Rev. Dr. Harold Vaughan as secretary of the Board of Colleges and Secondary Schools, and the Rev. T. E. F. Honey as secretary of the Board of Overseas Missions.

The **Rev. R. E. Webster** was named associate secretary of the Board of Overseas Missions. Mr. Webster is a graduate of Dalhousie University and Pine Hill



Mr. Webster

Mr. Shorten

Divinity Hall. He was ordained in 1937 by the Maritime Conference and appointed to the Murray Harbour pastoral charge. A year later, he was commissioned as a missionary to West China. During furlough 1945-47 he served for a short time at Orwell - Vernon, PEI, and took a year's post-graduate work at Emmanuel College. Returning to West China in 1947 he remained until 1949 when political events forced the termination of his missionary career. Since 1949 Mr. Webster has been minister successively at St. Paul's Church, Orillia, and at Agincourt, Ont.

The **Rev. George M. Morrison** and the **Rev. E. E. M. Joblin**, presently assistant secretaries of the Board of Home Missions, were appointed associate secretaries, their appointments to become effective July 1, 1961.

The **Rev. Robert K. Shorten** was appointed an assistant secretary of the Board of Home Missions. Born in the manse at Carp, Ont., son of the late Rev. A. F. Shorten, he was graduated from Queen's University and Queen's Theological College, took the degree of STM at Union Seminary, New York, and went to Seven Islands, Que., in 1952. In 1956 he was called to Rexdale, Ont. The congregation was constituted the night the minister was inducted. Mr. Shorten will take over his new duties, July 1, 1961.

Mr. Ralph S. Mills, QC, was named chairman of the Vacancies Committee.

Build in Scarborough

The cornerstone of the new $190,000 **Elverston Park United Church** in Toronto's suburb of Scarborough, was laid by the Rev. Dr. J. C. Torrance, Toronto Home Mission Council, on Oct. 2. The service was conducted by the minister, the Rev. J. Campbell McLean. This is the church's second home in 32 years.

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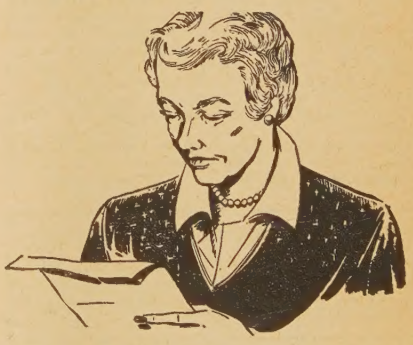

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on Lake Memphramagog, Que. Their parents made up the amount to $64, which was forwarded to the World Refugee Year Committee in Toronto.

The speaker at the visitors' service of this new Montreal Presbytery Camp was the Rev. George Connolly, Conference Christian Education Secretary.

Presbytery Appointments

The **Rev. Allister J. Macintosh,** Caledonia, N.S., has been appointed Convener of Evangelism and Social Service for the Lunenburg - Queens Presbytery for the year 1960-61.

The **Rev. Murray Gardner,** Mahone Bay, N.S., has been appointed by the Lunenburg - Queens Presbytery as Convener of Publications.

70 Years in School

The congregation of the **Stockton church** on the Glenboro, Man., charge paid tribute to Miss Mary Fallis on her 70th anniversary as a Sunday school teacher. A pulpit, baptismal font and flower stand were dedicated in her honour by the minister, the Rev. James Maxwell.

Year Book Changes

Rev. W. R. Tristram, Watford, Ont.

Rev. B. S. Morwood, 114 Arkell Street, Hamilton, Ont.

Rev. J. A. Pue-Gilchrist, 112 Glenview Ave., Rideau Gardens, Ottawa, Ont.

Dates to Remember

Laymen's Service on theme, The Christian and his Daily Work to be broadcast by the Rev. Stewart Crysdale and a group of laymen over CBC Dominion Network, October 16, 4.30-5.00 p.m. EDT.

The 25th anniversary of the **Young People's Union National Council** will be celebrated during the week November 13-20.

Clergy Certificates

The Canadian Passenger Association reminds ministers desiring to use their **clergy certificates** early in 1961 that their request for same must be submitted between November 15 and December 1. So many requests are received during the last two weeks in December that it is impossible to get all certificates out by January 1. It should be noted that the fee has been increased to $5 for 1961 certificates. Each application should be accompanied by a postal, bank or express money order for this amount (not cheques) and the association will not be responsible for the loss of cash remittances.

We are a small, struggling congregation and we need equipment to do a better job. We will be happy to hear from anyone who can donate a 16 mm movie projector and slide projector. G. L. Collins, Lay Supply, United Church, Mount Lehman, B.C.

Seventh Annual

EUROPEAN TOUR

Presbyterian Inter-Fellowship Party

Open to all members of the United Church and their friends

Departing Montreal:
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Itinerary and details from
WILLIAM BROWN, F.S.A. (SCOT.)
Church Manse, Minto, Manitoba

RUSSIAN YOUTH

(*Continued from page* 13)

very religious and my patron saint is Ivan the Terrible. Remember Ivan! Every time he murdered someone he went to the monastery and repented."

* * * *

It was 10 a.m. and a hotel clerk phoned Metropolitan Nikolai's office for us. She got a secretary who told her none of the clergy had come in yet. She hung up and said, "It's only 10. They don't start work very early I suppose."

* * * *

"No, I don't go to church. No, none of my friends goes to church. No, I wasn't married in church. None of my friends gets married in church, although out in the country some of the ignorant peasants do," a young and attractive Intourist girl told us at Leningrad, in response to a string of questions.

"Yes, I was baptized," she admitted. "But then that is an old Russian tradition. There is nothing religious about it."

* * * *

"We are not allowed to propagandize in any way outside the church building," a young man told us in the Moscow Protestant church. "So we teach our people to be kind and to love one another. Others notice, and come to church to see why they act that way."

"Sometimes," he went on, "the papers criticize us, and people read the papers and then come here to see if it is true. That way we win new members."

* * * *

"Religion has always been used by the rich and powerful to repress and exploit the poor people. Christianity sprung up among poor Jewish people, and was encouraged by the Romans in order to keep them satisfied in their poverty," a young guide recited, and seemed to believe it.

* * * *

"Oh sure, my grandparents go to church. So does my aunt. A lot of old people go. But it will die out, just give it time," a Moscow university student told us.

* * * *

A young layman who had been allowed to study abroad and had returned to do church work in the Ukraine, said:

"The communists say that religion will disappear. We say that if it is of man it will, but if it is of God, it won't. We shall see. We are grateful for what the communists have done for our country. But a communist is an atheist and we are believers." ●

Publishing House Notes

MR. JAMES C. JOHNSTON joine our staff in May to becom

Advertising Man ager of THE UNITED CHURC OBSERVER. Hi creative an energetic wor during the sum mer is reflecte in the conten of recent issue We look forwa to his leadersh as we introduce him to all our reader

Jim is a son of the former Professo A. J. Johnston of Victoria Universit whom some of us remember with gre respect, and who is alive and well at th ripe old age of ninety years.

The Book Stewar

MARRIAGE

On Saturday, September 10, 1960, in George's United Church, Toronto, by Re John Short, DD, Elizabeth Jane, daught of the late Mr. and Mrs. T. S. Freethy, R Roy, Ontario, to Arthur H. Kirby, son of t late Mr. and Mrs. W. J. Kirby, Toronto. home—153 Glengrove Ave. W., Toronto

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Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER
99 Queen St. West, Toronto 2-B, Ont.

BIRTH

TOKES—To Rev. Robert K. and Doreen Stokes, rood, Ont., Sept. 5, 1960, a daughter, Elaine berta.

HELP WANTED

HE Maritime Conference Christian Education Committee is seeking the services of two asso- e field secretaries for promotional and training k, one to be a woman. Interested clergy or lay sons are asked to write the Committee Chairman, . D. M. Sinclair, 5 Rhuland St., Halifax, N.S., further information and details.

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ACANCIES at Queen Charlotte Islands General Hospital exist for 3 registered nurses. Assistance travelling expenses and salary approved by pro- cial nurses' association is offered. This is an portunity for service in a home mission hospital rated by The United Church of Canada. Apply to spital Administrator, Queen Charlotte City, B.C.

PULPIT VACANCIES

ALGARY — North Hill United Church pulpit vacant October 1, 1960, after thirteen years' ure. New Christian Education building with time Director. Fully furnished manse, good ry and car allowance. Please write to L. S. aglas, Secretary Pastoral Relations Committee,)—23rd Avenue N.W., Calgary, Alta.

INCH (Ont.) three-point charge, comfortable parsonage, oil heated, new garage, close to High Public Schools. Salary $3,500.00 plus $500.00 allowance. Interested ministers please contact . Johnson Ouderkirk, Berwick, Ontario.

ANSONVILLE, Quebec, United Church, two- point charge, vacant Sept. 1st. Furnished nse, oil heated. Interested ministers contact E. Bailey, Highwater, Que.

INISTER urgently needed for 2-point charge in Prov. Quebec 50 miles from Ottawa. Agricul- al and mining district. Young families moving in, at opportunity for Christian Education work. vly decorated, modern, furnished manse, oil ted, etc. Minimum salary plus car allowance, pension. Please contact Mrs. Hillis Graham, retary, Pastoral Relations Committee, Wyman, e.

OTHERWELL - AVONBANK (Ont.) United Churches, two-point charge, pulpit now vacant rmer minister has retired. Comfortable oil- ted manse. Interested ministers please contact . Hugh Bell, R. R. 7, St. Marys, Ontario.

IAGARA - ON - THE - LAKE, 2-point charge, vacant September 1, above minimum salary, allowance. Interested ministers please write . H. Drury, Secy. Pastoral Relations Committee, . 2, Niagara-on-the-Lake, Ont.

VALLACEBURG, Ont., Trinity United Church vacant November 1, 1960. Well furnished, lern two-storey brick manse. Salary exceeds e Book listing. Town population 8,500. Please ress inquiries to H. B. Sands, 635 James St., llaceburg, Ontario.

VESLEY United Church, Pembroke, Ontario, Renfrew Presbytery, Pulpit becomes vacant cember 31st. Interested ministers please write to C. Russell, Clerk of Session, 192 Esther Street, mbroke, Ontario.

VHITE LAKE (Ont.) 3-point charge, Renfrew Presbytery, vacant October 15th. Comfortable ise, High School Bus Service. Salary and car wance $4,500.00. Interested ministers please tact S. A. Hardisty, Secretary, Pastoral Relations mmittee, White Lake.

2A. PULPIT VACANCIES—Continued

WILLIAMSBURG (Ont.) — A thriving village located in the heart of the Seaway Development, on Highway 31: 40 miles from Ottawa. Two-point charge, 8 miles apart, connected by a good County road. Furnished manse, oil heated. High School bus service. Salary and car allowance $4,100. Interested ministers please contact Secretary, Pastoral Relations Committee, Graham Wells, Williamsburg, Ontario.

5. CHOIR PERSONNEL

DON MILLS Road United Church requires organist and choir-master, teaching facilities. Write Chairman Music Committee, 126 O'Connor at Pape, Toronto 6.

WANTED—Choir Director for Neepawa United Church, Neepawa, Manitoba.

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6. ASSISTANT MINISTERS WANTED

LEASIDE United Church seeks young ordained Assistant Minister to share in Pastoral work and preaching, with special emphasis on youth work and Christian Education. Write N. E. MacPherson, Chairman Pastoral Relations Committee, 44 Cameron Crescent, Toronto 17.

LINCOLN ROAD United Church, Windsor, Ont., requires the services of a full or part time Assistant Minister to assist in the Christian Education field and perform some Pastoral duties. Consideration will be given to a retired Minister or one near retirement as well as any others who are interested in being considered for this position. Send full details to Ruskin Keyes, Recording Steward, 2282 Hall Avenue, Windsor, Ontario.

ROBERTSON United Church, Edmonton, Alberta, requires the services of an Assistant Minister. Interested persons write: C. H. Smith, Chairman, Pastoral Relations Committee, 10419—133 St.

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The Missionary and Maintenance Department, The United Church of Canada, 85 St. Clair Ave. E., Toronto 7, Ont.